The Christian Century

PUBLISHED WEEKLY

Is Christianity a Myth?
By R. A. Egon Hessel

A Commission for Japan
An Editorial

Nehru Walks a Thin Wire
By A. J. Muste

September Survey of Books
Reviews of 13 Recent Publications

SEPTEMBER 3, 1952

In This Issue

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Coming Events

Sept. 3-10. Ecumenical Institute Course for Junior Managers in Industry, Bossey, Switzerland.
Sept. 5-7. Jehovah's Witnesses 1952 District Assemblies, Los Angeles; Jacksonville, Fla.; Portland, Me.; Toledo, Ohio; Memphis; Seattle; Winnipeg, Toronto, Canada; London, England.
Sept. 8-13. World Council of Churches Commission on the Life and Work of Women in the Church, England.
Sept. 8-19. Protestant Episcopal Church General Convention, Boston, Mass.
Sept. 9-10. Hartford Seminary Foundation and Pastoral Union 25th Annual Pastors' Conference, Hartford, Conn.; Joseph Fletcher, leader; theme: "Pastor and Prophecy: The Minister in a Changing Society."
Sept. 9-11. Minnesota School of Missions, Minneapolis.
Sept. 10-15. United Church of Canada General Council, Hamilton, Ont.
Sept. 12-13. Christian Action National Conference, Virginia Episcopal Seminary, Alexandria, Va.
Sept. 12-14. Jehovah's Witnesses 1952 District Assemblies, Sacramento, Calif.; Indianapolis; Goldsboro, N.C.; Newcastle-on-Tyne, England.
Sept. 15. St. Paul Council of Churches School for Christian Leadership opening session.
Sept. 17-19. National Lutheran Editors' and Publishing House Managers' Association 40th Annual Meeting, Omaha, Neb.
Sept. 18-25. National Christian Teaching Mission, Mifflin County, Pa.
Sept. 19-21. Wisconsin Council of Churches Annual Meeting, Green Lake, Wis.
Sept. 20-24. United Lutheran Church in America Women's Missionary Society Triennial Convention, Philadelphia, Pa.
Sept. 24. National Council of Churches General Board Meeting, New York city.
Sept. 26-27. N.C.C. Bureau of Church Building and Architecture Annual Midyear Meeting and Institute and Exhibition of Church Architecture, St. Louis, Mo.
Sept. 28-Oct. 3. Reorganized Church of Jesus Christ of Latter Day Saints Doctrine and Covenants Institute, Independence, Mo.
Sept. 28-Oct. 5. Christian Education Week.
Sept. 29-Oct. 3. National Recreation Association 34th Annual Congress, Seattle.
Sept. 30. Revised Standard Version of the Bible Nationwide Community Observance (N.C.C. Division of Christian Education sponsorship).
Oct. 1-3. N.C.C. General Department of United Church Women Regional Conferences.
Oct. 5. Worldwide Communion Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

Continued from column 1

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The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, SEPTEMBER 3, 1952 NUMBER 36

EDITORIAL

A Joke That Is No Longer a Joke

ONE of our contemporaries reports an episode at the recent meeting of the Lutheran World Federation in Hannover, Germany. As our own account of that important gathering showed (see page 981 in last week's Century), Lutheran women were largely excluded from the sessions which dealt with the more important issues confronting their church. They didn't like it. They wanted as much participation in the making of Lutheran policy as the omnipotent males. So they asked that, in future meetings, they might have an equal share. Whereupon, we are told, the bishop who was presiding asked in mock surprise, Why should the women make such a request? Don't they already run the men? And the conference, with a roar of laughter at the bishop's shopworn wit, passed on to other matters. That sort of bewhiskered humor, resorted to in an effort to avoid the issue and preserve masculine prerogatives and pretensions, is encountered too often in church gatherings. The Lutherans have no monopoly on it, although it does seem to come easily from a German male reared in the tradition that a woman's place is looking after *Kinder, Küche und Kirche*—the *Kirche* part being carefully directed by members of the master sex. We are astonished that women in the churches continue to put up with this sort of thing. The joke had been worn threadbare before Adam and Eve ever reached the exit gate from Eden. The women have a very simple way of forcing the men to give honest consideration to their desires any time they want to use it. Just let them withhold their gifts and their labor until there is a reformation and there will be a reformation—quick.

Cardinal Would Put Pope on the Spot

OUR OLD FRIEND Pedro Cardinal Segura y Saenz, archbishop of Seville, is in the news again. Last week our literary editor, writing from Madrid, made some interesting references to Cardinal Segura. Cardinal Segura, we hardly need say, is the Spanish prelate who has been belaboring Franco for not cracking down harder on the Protestants in Spain. Dr. Garrison noted that Franco secured Segura's demotion from the primacy, and wrote as though Spanish Protestants need not be overly apprehensive at the activities of the belligerent ecclesiastic. However, it now looks as though Cardinal Segura, while he may not be able to make more trouble for Protestants, has every intention of making as much trouble as he can for the pope and within his own church. To put the matter indelicately, the latest maneuver of His Eminence of Seville seems designed for the purpose of putting the Holy Father on the spot. As our readers will recall, when Cardinal Segura issued his original blast against toleration—that was in an Easter pastoral letter last spring—certain Catholic papers in this country protested. Toleration, they argued, is a necessity for the worldwide mission of the papal church in today's world and can be defended on doctrinal grounds. Whereupon the cardinal, and part of the Spanish Catholic press, charged these American Catholics with offending against Roman doctrine as laid down by the popes. It was practically, as we pointed out at the time, a renewal of the attack on such American deviationism as brought the rebuke of Leo XIII down on Cardinal Gibbons and the members of the so-called "Baltimore school" of the American priesthood in 1898. (See "More Americanism?" in The Christian Century for June 25.) There the matter seemed likely to rest, for the American Catholic papers which had provoked the cardinal's wrath fell silent. But the cardinal is not willing to let the issue slumber. He wants to force the pope to say that the Americans are wrong and that Roman Catholic doctrine cannot admit the principle of toleration. So he has resorted to another pastoral letter to try to extort such a declaration from the pontiff.

Does the Vatican Accept the Spanish Constitution?

OSTENSIBLY, Cardinal Segura's latest pastoral is a move to secure from Generalissimo Franco an interpretation of the Spanish constitution question. Actually, what the cardinal is trying to do is to force the Vatican to make public *its* interpretation. This is the way he goes about it: After declaring that "it causes one real pain to see the tolerance shown toward non-Catholic sects" in Spain, the cardinal throws down the gauntlet by announcing that "Spanish Catholics are not bound by Article 6 of the Spanish bill of rights." This means that they do not have to accord Protestants the guarantee of that article that "no one will be molested for his religious beliefs nor in the private exercise of his cult." This would encourage more of the goon attacks on Protestant pastors and churches which Dr. Garrison reported last week as having occurred in the cardinal's city of Seville. Why does the cardinal contend that the church is not bound by Article 6? Because, he says, the 1941 agreement between Spain and the Vatican reaffirmed the first four articles of the concordat of 1851,

and the first of these "categorically rejects tolerance of cults in Spain." And, says the cardinal, neither he nor the other bishops in Spain have ever had official word from the Vatican that the pope and Franco have agreed to supersede Article 1 in the reaffirmed concordat with Article 6 in the 1945 bill of rights (constitution). Such an agreement may have been reached secretly, says the cardinal, but if so, the pope never told me. Until he does, the cardinal will continue to hold Article 6 void and Catholics under no obligation to grant toleration to Protestants, even for private worship. Of course, the cardinal is careful to declare his "total and unconditional submission" to the pope on a question of this sort. But he wants to make the pope go on record. In the case of Spain, does the old Article 1 or the new Article 6 represent the position of the church? And if Article 1 is still the norm, so far as the papacy is concerned, does it not follow that the Roman Catholic Church rejects the principle of tolerance for other faiths *semper et ubique?* That's the question Cardinal Segura is putting up to the Vatican. If he can make the pope commit himself, he's a better man than we think he is.

Gandhi's Example Felt In South Africa

THERE is a certain historical fitness in the "civil disobedience" campaign which is sweeping South Africa. As hundreds—now thousands—of nonresisting Negroes and Indians seek and accept jailing, few whites will forget that it was in South Africa that Mahatma Gandhi first settled on the technique of nonviolent resistance by which he eventually freed India. But does the outside world sufficiently realize how swiftly the situation in South Africa is moving toward some sort of deadlock between Dr. Malan's Nationalist government and the "natives" who are trying to reduce the *apartheid* laws to impotence by choking courts and jails with volunteer offenders? Certainly not much is being printed in this country about the new turn the racial struggle has taken in South Africa. The London *Economist* reported in its August 16 issue that, by eight days before that, 1,968 persons had been arrested. Since then the tempo of defiance and jailings has stepped up. Great companies of nonwhites line up to enter railway stations through doors marked "For Europeans only" or to walk on the streets without passes after curfew. When they are arrested, crowds of nonwhites surround the buildings where they are tried. The demonstrators are always unarmed and accept the very rough handling they sometimes get from the police without any kind of attempted personal defense. How long this nonresistance will continue now that Dr. James Moroka, the respected Christian physician who heads the African National Congress, has been arrested, no one can foretell. The undoubted Communist elements which are working inside the native organizations to take advantage of the situation naturally have no use for a pacifist technique. The government is trying to make this communist factor the basis for its campaign of suppression. Dr. Moroka, for example, when arrested was charged with "promoting the objects of communism," although he is one of the leaders who have worked hardest to keep native resentment against *apartheid* policies from sweeping the blacks into the hands of the Communists. With cautious leaders arrested, and with the government now resorting to the provocative policy of caning in addition to fines and imprisonments, it will be astonishing if some kind of explosion does not take place soon. India is said to be planning to take this whole question to the United Nations when the Assembly meets in October. If the nations there really hope for peace in a noncommunist Africa, they had better not try to avoid the issue.

Dr. Carpenter's Passport Has Not Been Granted

ON AUGUST 19 the Brooklyn (New York) *Eagle* splashed a screaming headline across the top of its front page: "State Dept. Reverses Itself: Carpenter Gets Passport." Numbers of readers sent us the clipping as proof that the passport division of the state department had at last told J. Henry Carpenter, executive secretary of the Brooklyn division of the Protestant Council of New York City, that he could have a passport in order to visit his friend, Toyohiko Kagawa, in Japan. The same item was carried elsewhere in the press, though not as conspicuously as in the Brooklyn paper, for in Brooklyn the denial of a passport to the Protestant leader has been a citywide sensation. Well, the story wasn't so. The belief that the state department had reversed itself was based on a letter Mrs. Ruth B. Shipley, head of the passport division, wrote to Herbert H. Field, stated clerk of the Brooklyn-Nassau presbytery. What Mrs. Shipley actually said was: "There is no question in my mind, particularly at this time, of the refusal of passport facilities to Dr. Carpenter for travel in Japan." Dr. Field rather naturally, in his anxiety to believe well of a governmental agency, interpreted that as meaning that Dr. Carpenter could now have his passport if he would apply again. When we read it, however, we interpreted it at once as a prime example of that muddy official syntax which is designed to conceal meaning but which, pursued far enough, turns out to mean "No." In an interview given the *Eagle* on August 20, Mrs. Shipley confirmed that interpretation. Dr. Carpenter, she admitted, is "a sweet old gentleman," but she has no intention of allowing him, a pacifist, to go to Japan while the U.S. is ramrodding the Japanese into rebuilding their armed forces. There the matter stands—one government servant making the decision and Dr. Carpenter without recourse.

How Much Federal Aid For the Churches?

WHEN you discuss the principle of separation of state and church, or the drive to gain federal funds for parochial schools, do you know how much federal aid is already going into church enterprises? No, because until now no one has known. Now, however, some figures are available. C. E. Bryant, who directs press relations for Baylor University in Waco when he isn't covering Texas as a staff correspondent for this paper, has just completed an investigation into this matter. Here's what he found out: Under the Hill-Burton act, a total of $87 million of federal tax money has gone to aid church hospitals. Protestant and Jewish hospitals received $19 million and a

bit over; the remaining 78 per cent, or $68 million, went to Roman Catholic institutions. Mr. Bryant believes the Catholics received this disproportionate share because Protestant and Jewish hospitals are still reluctant to seek federal funds. We are glad to know this, but we wonder how long such reluctance will last if hospital costs continue to soar. When it comes to church-affiliated colleges, the federal treasury has paid them in the last few years more than $1 billion. Most of it was for tuition under the G.I. bill of rights. Deals to give church colleges surplus housing and classroom space have cost the government $26 million. Church-related medical schools and hospitals had $1.8 million from the government in fiscal 1951 for research and fellowship awards. Church-related colleges receive the funds that come with maintaining 93 R.O.T.C. units on their campuses. A lot of federal welfare funds reach church schools, hospitals and welfare agencies, but since most of these grants are routed through state channels it is difficult to trace or total them. Relatively little aid is so far being given parochial schools, but the pressure for this is building up. This seems to us a useful compilation of facts. We suggest that you cut this paragraph out and paste it in your scrapbook.

An Editor Writes His Paper's Obituary

THERE is always something sad about the death of a familiar paper. The sadness deepens when the dead paper has been doing a good job. One of the most poignant obituaries for a church paper we have read in a long time may be read in the final issue of *Highroad,* the Methodist youth monthly which goes to its grave with its September number. Entitled "Glad We Dreamed," it is signed by C. A. Bowen, the editor. Here are some sentences. Read them and see what light they throw on the state of denominational journalism, as well as on the reasons why the churches are so disturbed over their restricted success in commanding the loyalty of youth. "You [the editor is talking to himself] longed and labored. You saw things begin to happen. You dreamed of a youth journal with real challenge to it. . . . You attempted to provide a periodical that was different; one that brought pleasure; also discomfort; one that demanded much. You gave thanks as now and then some unusual issue of *Highroad* appeared to approach the consummation of something long desired. It would require pages to report the various reasons why this impressive youth journal of religion did not go far beyond the circulation of 120,000 which it once reached. It cost too much. The youth of Methodism were not worth such a heavy investment (12 cents a Sunday at the highest). It was too strange in appearance—not like the quarterly we used in the long ago. It made teachers and counselors feel uncomfortable. . . . Still we do not see anything wrong with the dream. . . . It might have been a hundred things that drove you to the dreaded and bitter decision that Methodism's youth journal must go. . . . Thus we present our last issue. *Highroad,* dream brought to reality for a time, we salute you! . . . You were our dream. We deny that you have failed." Dr. Bowen is an old man, a wonderful old man, who is retiring this year. He has, in truth, made *Highroad* something outstanding in the field of church youth periodicals. And we hope he knows, deep down, that what he says is true. His paper has not failed. It will have a resurrection.

The Preacher and The Senator

"BIG BILL" THOMPSON, says Edwin A. Lahey of the Chicago *Daily News,* had one firm political maxim: "Never pick a fight with a woman or a clergyman because you can't win." Everett M. Dirksen, Republican senator from Illinois, would probably say that it wasn't he who picked the fight. He was just bellowing his joyous way along the open highway of the presidential campaign, eliciting the boundless pleasure which a professional politician extracts from the partisan flapdoodle expected under such circumstances, when a Presbyterian preacher popped up in a Springfield pulpit and blasted him right between the eyes. But if Senator Dirksen never dreamed of starting a fight with the preacher, he was quick to drop it after the preacher had made the front pages of the nation's press with his denunciation. "The preacher," commented Senator Dirksen, "is just small fry." And "the facts will speak more eloquently than the pulpit." Which, as Senator Dirksen's oratorical style goes, was a pretty soft answer. We are not sure how much wrath it will turn away. Of course, a good deal of debate has followed the preacher's sermon. Should Richard P. Graebel, minister of the First Presbyterian Church of Springfield, have used his pulpit and his first sermon after his return from vacation to accuse Senator Dirksen of having uttered a "blatant lie" when he called the Democratic presidential candidate "Illinois' worst governor since the turn of the century"? For our part, we are glad Dr. Graebel did it. (We say that uninfluenced, so far as we know, by the fact that in the same sermon Dr. Graebel quoted from our "God's Coattails" editorial.) We think that the sermonic rebuke, given where it could not help but be heard, will do Senator Dirksen good and the whole campaign good. We think it will help both candidates to keep the campaign on the level of decency, sobriety and proximate truth where we believe they want to keep it. If this were Russia, we would nominate Dr. Graebel for one of those outsize medals given to a "Hero of the Republic."

U.S. City Dwellers Live in the Red

SHADOWS fell over the usual roseate picture of the high incomes of American families when the Bureau of Labor Statistics reported that while the average urban family had an income of $4,300 in 1950, it cost it $4,700 to live. City families, therefore, are going into debt or using up savings at the rate of $400 a year. Whether things are as bad for rural families will not be known until the B.L.S. releases the rest of its study. Perhaps one reason for the parlous financial position of the city dweller is discoverable in the fact that in 1950 about 25 per cent of all urban families bought new cars. . . . Patricia Mary Hunt goes to Wellesley. She is also a youth leader in the Presbyterian and Schwenkfelder churches. She also teaches a Sunday school class. She also plans to go to Union Theological Seminary

and take a degree in religious education. But Patricia Mary, according to Religious News Service, is in hot water. Why? Because, evidently being not hard on the eyes, she won a contest to become "Miss Greater Philadelphia," and will compete at Atlantic City to become this year's "Miss America." If she wins, the enrollment at Union should zoom, for Miss Hunt expects to reach there in 1954. . . . There's a Baptist church in Gary, Indiana, which advertises: "Over 22 nationalities in Central Church. You are welcome!" . . . CARE (20 Broad St., New York 5, N. Y.) has a couple of new packages you can send to farmers anywhere in India, Pakistan or Greece. Instead of food or clothing, for $10 you can send a package containing a pitchfork, mattock, weeding hoe and shovel. For $17.50 you can send a steel plow. Sound sensible? Help them to help themselves. . . . The Board of Foreign Missions of the Presbyterian Church, U.S.A., is taking an interracial team of five laymen to Europe to spend three weeks interviewing laymen in Germany, France, Holland, Switzerland, Spain and Portugal. They will also visit World Council headquarters at Geneva. It looks like a very sound idea.

A Christian Commission for Japan

THE TIME has come, this paper believes, to send to Japan a deputation of Christian leaders—clerical and lay, men and women, Westerners and Orientals—to investigate the Protestant situation in that country and to recommend changes in the policies of the churches which are sending missionaries there. Why? Because the United Church of Christ in Japan—the Kyodan—is fighting for its life. Because the missionary enterprise in Japan is falling back into its prewar ruts. Most of all, because the Western churches which want to see Japan become Christian are fumbling away the day of their missionary opportunity. In their fumbling they are making Japanese Christians believe they would rather see Japanese Protestantism lapse into sectarian fragmentation than give the United Church the sort of backing it needs if it is to survive and have great influence.

I

We are quite aware of the outcry which will greet this appraisal. Mission boards, although they surely cannot be satisfied with what is happening, would rather explain, extenuate and if necessary close their eyes than face the unpleasant truth and make the courageous decisions which are required. But it is time to face the situation in Japan as it is. Consider, to begin, its statistical aspects.

Statistics regarding the Kyodan are both revealing and alarming. In a report compiled in 1950 Mr. Tomoi of the staff of that body states that there were 1,679 churches in the Kyodan in 1941; 1,307 in 1947; 1,325 in 1948; and 1,570 in 1949. In a recent issue of the *Japan Christian Quarterly* Mr. Tomoi reports that the present number of Kyodan churches is 1,491. Here is a net loss of 188 churches since the merger which formed the United Church. From these 1,491 there must now be subtracted 39 more churches which recently withdrew to reorganize the *Nihon Kirisutokyokai.*

This means that 13.7 per cent of the churches which constituted the Kyodan in 1941 have now withdrawn. The denominational affiliations of these withdrawing churches were: Lutheran, 54; Nazarene, 32; *Kaikakuha* (mostly Presbyterian, associated with the Presbyterian, U.S., mission), 25; Baptist (related to the Southern Baptist mission), 27; Holiness Alliance and smaller groups, 50; *Nihon Kirisutokyokai* (mostly Presbyterian, U.S.A.), 39.

At best, statistics give only a partial picture of the actual situation. It is exceedingly difficult for either the Interboard Committee for Christian Work in Japan—the coordinating body set up by mission boards in this country—or for the seceding groups to spell out the imponderables that are at work. The Interboard implies that nothing it or any of its component agencies have done could possibly be responsible for the withdrawals. Leaders in the seceding churches and their missionary friends emphasize the fact that the union of churches in Japan did not result from a spontaneous movement but rather was caused by pressure from the totalitarian, imperialistic government of pre-1945 Japan. The churches which have withdrawn from the Kyodan, these apologists imply, have simply exercised their democratic prerogative to rid themselves of the last vestige of totalitarian control.

It is true that the Kyodan was the one wartime organization sponsored by the government which escaped dissolution following the war. But it is also true that the movement for a united church was well under way before the war; undoubtedly there would have been a united church before long if there had been no war. It was Japanese Christian leaders who, on their own initiative, decided to remain a united church rather than to retreat into the old denominational divisions after the war. It is also true that the Interboard Committee has, since the war, allowed the Kyodan a fair amount of autonomy in some policy matters. But on the final and decisive question—who controls the way missionary money is spent?—the Western body has not relaxed its grip.

II

Primarily, the Western boards have failed in Japan as elsewhere to develop a new sense and practice of partnership with the United Church. They have not been able to throw off all the fettering relationships which have been inherited from the old colonial pattern of missionary responsibility for younger churches. They have not learned the lesson from the bitterness which has been revealed in China over missionary exercise of financial authority. So they have not evolved in Japan a policy in which it is implicit that in matters of finance as well as in all other matters of policy they trust completely the officers of the Kyodan.

In mitigation it will be said that the officers of the Kyodan have not shown that they are ready to be given a full and free hand in such matters. True. What else was to be expected? Responsible leadership develops only where and when leaders are fully responsible.

It is time for a full acceptance of the new situation. It is not enough that missionaries sent to serve the Kyodan

are placed under the direction of that body. The dollars sent to serve should also be put under Kyodan control. What is required is charting a new course. That, the Interboard Committee has failed to do. As a result, the Kyodan has shown only passive response to a postwar pattern which essays the new while trying to hold on to the old. It has lost what aggressive force it once possessed.

III

As things have been going it is no wonder that many Japanese Christians have been persuaded that it would be advantageous to the Christian movement in their country to go back to the old denominational divisions. So there has been a steady if slow crumbling away from the United Church, and there is grave danger that this will presently produce a complete breakup. Why has this happened? Largely because the Western churches have not shown, except in words, any determination to give the Kyodan their full support.

When the Kyodan was established there was extravagant talk about the greater support which American churches would give this united endeavor. Missionary leaders sometimes contend that since the war the Western churches (which mainly means American) have been giving more to work in Japan than during the years immediately preceding the war. If by "the years immediately preceding the war" they have in mind the period of withdrawal which followed the American depression, they are right on a dollars-and-cents basis. They are not right if the value of the inflated American dollar at home and the reduced purchasing power of that dollar in Japan are taken into account. They are not right if the percentage of the total American missionary contribution which went to Japan in those years is compared with today's percentage. Actually, in 1950 the Interboard agencies contributed $994,182 for work in Japan exclusive of reconstruction and relief contributions; in 1937 they contributed only $905,823. But in 1937 they had 411 missionaries in Japan, while in 1950 they had 341.

A better year with which to compare what American boards are now doing for Japan is 1928, when the American economic situation was roughly comparable to the present. In 1928 there were 477 missionaries in Japan representing the cooperating boards as compared to the present 341. And in that year the same boards which in 1950 contributed $994,182 gave $2,126,302. In view of what the boards did while they were operating on a denominational basis in 1928 and what they are doing now, in these days of an unprecedented American economic boom, who can be surprised that Japanese Christian leaders should conclude that Western Christians are not as interested in a cooperative approach to assist a united church as they are in helping their own counterparts on a denominational basis?

If any Japanese hesitated to draw this conclusion, they must have been influenced by the way in which the Southern Baptists have poured money into the Baptist churches which have withdrawn from the Kyodan. Moreover, the difficulties experienced by the campaign for the Japan International Christian University have also contributed to the conclusion that our denominational boards are less interested in interdenominational work than in strictly denominational projects. If *you* were a Japanese Christian, would you reach any different conclusion?

Constructive action by the Interboard agencies, resulting in greatly increased giving and the dispatch of a larger number of missionaries to open work in areas now uncultivated, would help dispel the belief that has grown up among Japanese Christians that the only way to get more support for Christian work is to revert to the denominational pattern. This could be done without impinging in any way on the independence of the Kyodan. To give the Kyodan control of all funds and entire direction in all matters of policy would take care of that question. Increased support and full autonomy would stop further withdrawals from the United Church. It would prove beyond question that the Western churches are as fully behind the Kyodan now as formerly we were behind the denominational bodies which united to form the Kyodan.

IV

The Kyodan is an experiment, but it is so important an experiment—not only for Japan but for all regions where the Christian church is struggling for a foothold—that it should be given every opportunity to succeed. Our Western churches have not contributed our full share of money, of men, of confidence and of ideas to help it succeed. That is why we believe the Interboard Committee should send such a deputation as we have proposed to chart the gains and losses of the past five years in the Japanese Christian movement and to work out a strategy for the future. If our missionary leadership has a more practical and hopeful proposal to make, let's have it. But something needs to be done to put new life into the Christian enterprise in the Japan which is just resuming its independent career, and it needs to be done *now*.

It is still true, we believe, that Japan offers Christianity its greatest present opportunity. Much of the responsibility for realizing that opportunity rests on the Interboard Committee. That body needs to have done with defending policies that are not producing results. It has no strength to waste apologizing for a program which is less than required if Japan is to be truly evangelized. It should move with all its resources to confront Western and Japanese Christians alike with a new strategy of partnership.

A few weeks ago a long-heralded world conference of the International Missionary Council met in Willingen, Germany. A report of that conference was published in our August 13 issue. A German participant was elsewhere reported as saying that the conference "resolved nothing and decided nothing." It also did nothing—nothing of importance. A company of estimable persons, thoroughly familiar with mission board procedure, carried on the sort of conversation with one another which can go on for years without making a dent on the thought and action of the churches. So far as revitalizing the Christian world missionary enterprise was concerned, the conference might as well have been held on an uncharted atoll in mid-Pacific and its results stuffed in an olive bottle and tossed out into the waves.

Willingen accomplished nothing because, to put it bluntly, the mission boards, still reeling under the China debacle, don't know what to do next. Their every gesture shows that they are not now sure what, in the immediate

future, the policies of a worldwide Christian missionary enterprise should be. Very well; is it not possible at least to grapple with the problem in terms of a single field? Japan begs to be taken as that experimental field. It has a people knowingly moving into a new day. It has some of the most devoted, experienced and forward-looking missionaries now alive. It has some younger missionaries of great promise. And it has a United Church of Christ. Is this not the "accepted time" to send a commission to size up the situation as it is and to project a vigorous new program of international Christian partnership before it is too late?

How to Live on an Island

EDITOR THE CHRISTIAN CENTURY:

SIR: There was nothing within reach for the time being except a child's edition of *Robinson Crusoe,* so I read that. I can report, for those curious in such matters, that it is still a good story. More than that, it is an excellent manual on a subject which is of first concern to Americans these days—how to live on an island.

It is one of the very best of the innumerable "how to" books which sprout so profusely every day. I am sure that what I learned in half an hour will be a very present help if I am ever cast adrift on an atoll in the South Pacific (a contingency which many of my friends could face with fortitude).

Beyond that, "how to live on an island" is an art which Americans must learn. For the United States, in so many real ways, is an island in the present world. For one thing, the U.S. is an island of abundance in a sea of want. Most other nations are beset with all kinds of deadly shortages—dollar shortage, food shortage, credit shortage, shortage of hope. They make up a hungry world. Hundreds of millions of people are engaged in a tragic experiment in nutrition—how little food can one exist on? In that sea, the U.S. is relatively an island of prosperity. As some statistician has reported, while the U.S. has less than 10 per cent of the earth's land, it has more than 60 per cent of its wheat, corn, cotton, cattle and milk, automobiles and tractors. Quite an island!

How to live on such an island? We have learned, partly. We have given to the world's need out of our abundance in an unprecedented manner. Much, however, we have not learned. With all our giving, we have left all too often the impression of a rich man who drives a hard bargain, a man with a corner on much of the world's resources, commanding, "You do as I say. Sign on the dotted line to support my aims, and then you will get a handout." That kind of dealing has not added greatly to the "reservoir of good will" for America which Wendell Willkie found in Europe and Asia seven years ago. The reservoir has been leaking badly.

In addition, in presenting our message to the world from our island, we have often seemed too materialistic, reciting lists of the riches stored in our barns, our high standard of living, till, as a statesman of India said, the peoples of Asia have got a picture of all Americans riding around in Cadillacs, munching chocolate bars. This attitude of ours has led even so great a friend of America as Charles Malik, head of the delegation of Lebanon to the United Nations, to say, "There is little to choose between the soulless materialism of the West and the militant materialism of the East."

The U.S. is an island of democracy in a sea of nondemocratic nations. Of course, there are other great democracies—Great Britain, Canada, Australia, Denmark, Sweden, Norway, France, Holland, for example. But we are the most powerful proponent of democracy. In that role we have failed badly in presenting a persuasive case. Again and again we have given our aid to supporting some of the most vicious totalitarian governments, such as Spain's, while we have withheld help from genuinely democratic movements in many countries. A large part of our Marshall aid has been aid to the owning and exploiting economic groups, not to hungry and landless people. In the Mediterranean we continue to back the forces of colonialism.

Robinson Crusoe had to learn how to live on an island. We must learn the same lesson.

Yours,

SIMEON STYLITES.

VERSE

Destiny

GOD placed
a star
a flower
a sea
In his open hand
And gave to me.

I used the star to guide my plane
The flower I bombed and blew to bits
Beneath the sea I put my ships

God closed his hand
And took from me
the star
the flower
and the sea.

ANNE DURHAM.

Low Tide

THE tide of decency is out.
Mud flats, swept by heated wind,
Send their stench across the land
And crawling things are restless
In the weed.

Yet stands the Church,
A rock of faith and hope and honor,
Bastion of eternal truth,
Bearing marks of higher water,
Patient, now, in loneliness
Wooing back the tide!

FRANKLIN D. ELMER, JR.

Is Christianity a Myth?

A Theological Travelogue from Europe

By R. A. Egon Hessel

KARL BARTH's study at Basle, Switzerland, is not a very large room and is rather simply furnished. The walls are lined with bookshelves from top to bottom. The desk near the window and a table in the center are covered with papers. Dr. Barth has aged a great deal during the postwar period; last semester his physician ordered him to take a rest for some weeks. He is still engaged in enlarging and improving his great series of dogmatical studies. But he faces the probability that his work will not be completed and calmly discusses with his visitor how he will look upon this globe from the yonder world.

I asked Karl Barth, "Is there any theological movement under way in present-day postwar Europe which compares in importance with the birth of the theology of crisis after World War I?" His answer was definite: "No theological movement along the same lines, but a strong reaction against the dialectical theology has arisen. I have warned my students ever since I started teaching that we would experience a violent comeback of modernism. Now it is here in the *Entmythologisierung* started by Bultmann. Last winter I spent my seminar course studying and analyzing this growing movement."

I

Three months of sojourn in Switzerland, speaking eighty times before churches, pastors' conferences and theological faculties, and a two-week trip through western Germany have given me an opportunity to test the accuracy of Barth's judgment. He is quite right. A definite turning away from the new scholasticism of the dialectical theologians is noticeable. It seems to me that the new discussion which is sweeping through the Continental churches may have lasting implications for ecumenical thinking. Sooner or later it will invade the American scene, which must look particularly vulnerable to it because of the naive fundamentalism characteristic of many of our most active American Christians. The discussion will have its bearing on rethinking foreign missions, one of the most urgent of all the tasks before us. Studies in comparative religion will be influenced, especially with regard to the idea of divine revelation. What are some of the questions and issues which an itinerant theologian encounters this year in these European churches?

First of all one must ask, What is the problem of *Entmythologisierung* or demythologizing? Oscar Cullmann's book *Christus und die Zeit* ("Christ and Time") has become ecumenical literature, serving as a moderate introduction to the problem Bultmann started rolling. Cullmann's book, found in nearly every minister's study in Switzerland and Germany, often read in the United States and familiar even in Japan, attempts a closer interpretation of the New Testament concept of eternity and time. Its academic reserve might hide from us the dynamite which Bultmann has inserted in his radical analysis of accepted biblical terms and beloved phrasings of Christian doctrine. But the dynamite is there, and I do not think it can be prevented from going off.

His adversaries have summarized Bultmann's criticism in the following parody of the Apostles' Creed: "Bultmann believes in Jesus Christ, *not* the only Son of God, (yet) our Lord; who was *not* conceived by the Holy Ghost, *not* born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; he did *not* descend into hell; the third day he is (thought to have) risen again from the dead; he did *not* ascend into heaven; and sitteth *not* at the right hand of God the Father Almighty; from thence he shall *not* come to judge the quick and the dead." The negative form of this parody should not distract attention from the four principal historical statements it maintains: (1) the lordship of Christ; (2) his historical existence; (3) his suffering, cross and death; and—in subjective coloring—(4) faith in Christ's resurrection. In short, Bultmann's "demythologized" version of Christianity is based on the nucleus of creedal facts which is regarded as a minimum requirement by nearly all Protestant denominations.

Hence Barth's classification of this demythologizing movement as "modernism" opposing dialectical neo-orthodoxy may have to be revised. It could be another outlet for the same main stream. It could be just a new emphasis on trends which were noticeable in the Barth of the *Commentary on Romans,* but were later obscured by Barth's studies in Protestant scholastics. Marburg University's tradition of neo-Kantianism combined with the theology of Hermann provided the roots of both Karl Barth and Rudolf Bultmann. The revision of predestination by Karl Barth, the natural theology of Emil Brunner, and the applied Christianity of Reinhold Niebuhr would all be considered variations of modernism by a traditional Calvinist. Kierkegaard's existentialism plus Heidegger's new ontology is the philosophical basis of Bultmann's theology. He cannot be thrust aside with a contemptuous label, "modernist."

II

Whatever label we use, we must listen to the voice of the critic when he tells of the necessity of reform. Bultmann's criticism may be paraphrased in a few of his questions to the present generation: Why do the churches persist in using a language and terminology which the majority of their parishioners cannot understand? Do not honesty and responsibility require us to adapt Christian doctrine to the needs of modern man? Why do we delay the needed purge of our biblical and dogmatic terms, many of which are obsolete? It is necessary to cleanse the Christian message from the mythological concepts and patterns bequeathed to it by biblical language, as well as

from the limitations imposed on it by ancient scientific data. How does the modern preacher—American, English, German, Swiss or of any other nationality—reconcile the philosophy of the Atomic Age with the belief in a bodily resurrection, a physical ascension into a yonder world which is never "above"? What does the average church member actually believe in regard to many other items of our faith which have been dimmed out—for example, hell, satan, demons, heaven, miracles, Judgment Day?

Is it not a task of utmost importance to clear the fog surrounding us in order to fight efficiently our opponents in the secularist and Marxist camps? How can we equip "ambassadors for Christ" to be sent to the ancient civilizations of Asia, where they find national religions only slightly more handicapped by mythological remains than the Christian message? We charge Mahayana Buddhism with an unhistorical attitude because it is satisfied with mythological fictions. How about the mythological fictions many of our preachers deliver? Has not a Christian society which acquiesces in fairy tales about Santa Claus practically betrayed its faith in a special revelation in Jesus Christ?

These are the sort of questions Bultmann raises; they are becoming the insistent questions in the Continental churches.

III

The mythological remains which clutter up Christian belief, says Bultmann, must be removed. Many of us will agree. This discussion started in Germany in the midst of World War II and has been spreading ever since. It is not only the clergy in Germany who are deeply stirred by these problems, but the laity too. Even church boards feel forced to issue statements, more or less illuminating. Although in some places name-calling has been substituted for argument and heresy trials have been demanded, on the whole the discussion has been conducted on a constructive level. More and more monographs on phases of New Testament theology are being published. Besides Bultmann and Cullmann, well known scholars like the late J. Schniewind and the murdered Ernst Lohmeyer have published lectures which acknowledge the urgency of the problems. Critical and more traditional views have been maintained by Thielicke and Schumann. Some postulates of the discussion have become apparent.

First, we shall have to do some pruning in our theological garden. We need to cut out quite a bit of dead wood. Even where the Apostles' Creed is recited in every service, the number of people subscribing to its articles is extremely small.

Second, if Christianity appears a myth to unbelievers, that will have tragic consequences which will constitute our major guilt. The "demythologizers" maintain that church language is unintelligible to the masses of church members. Even the results of our religious education are questionable. Children of school age absorb church language as they absorb a foreign tongue, but in the actual intellectual process we still use much the same method as was used in China when the classics were memorized—words and ideas are inserted into the mind of the pupils without living relationship to the Divine Spirit. Our religious lingo is apt to cloud even this rather primitive method. Our attempts at mass evangelism throughout the world seem frustrated when terms of central meaning assure only the speaker without penetrating the layer of half-understood scientific prejudice under which all moderns labor.

Third, an extreme urgency hovers over the discussion. German theologians rediscovered the need of new interpretation in the midst of their struggle with the gods of nazidom. Some of their younger scholars died in the aftermath of World War II. Professor Lohmeyer was killed in a Russian concentration camp. This discussion was born and has been carried on in a period of inherent urgency. All Europe feels this sense of urgency; all of it seems to be rushing toward Doomsday.

A similar urgency can be felt in Japan and can be assumed for other countries of the Far East. How long are we going to dally in building a more adequately equipped force of evangelists for Japan? Young Japanese Christians are tired of a phraseology that does not answer their searching questions. They criticize half-educated missionaries whose theology is too naive to confront the cultural conditions of the Far East. A story is told about a young missionary who had begun to expound the English Bible to a group of Japanese students. One of his young charges asked, "Have you ever studied the Greek original of the New Testament?" The missionary said he was quite satisfied with the Word of God in English, King James Version. "Well," replied the young Japanese Christian, "we study Greek. We understand that the Bible fortunately was not written in English."

A very short term of grace is left us to do a better job of interpretation, on the mission fields as well as in the older churches.

IV

This brings me to the final reflection of this "theological travelogue." The Christian church has to face the need of continuous reformation.

St. Gall is one of the oldest settlements in eastern Switzerland. It lies in a lovely valley near the Lake of Constance, the shores of which are shared by Switzerland, Austria and Germany. It was founded in the 7th century A.D., when the Irish-Scotch monks penetrated this central part of Europe in the northern foothills of the Alps and by building a famous monastery became a civilizing and Christianizing influence for the whole region. Present-day St. Gall is a busy city of some 60,000 people, almost equally divided between Protestants and Roman Catholics, forming a community without noticeable racial or religious bias.

One Sunday night last spring I stood in the pulpit of St. Mangen Church there, a church built in the time of Charlemagne. As I reported to the Christian people of Reformed faith on the state of mission work in Japan, the shadows of 7th century Columbanus and of 16th century Zwingli seemed to loom large in the corners of the beautiful old church. Had not the missionary Columbanus and the reformer Zwingli found it necessary to overcome tremendous problems of interpretation in order to reach the ancestors of these solid Swiss citizens? Is not our problem today the same one they faced?

Of all the countries of Europe, Switzerland is perhaps

the only one that can claim a Christian civilization which influences all phases of public and family life. It is a typically Swiss version of Christianity, without any decorations or liturgical forms, sober as a Zwinglian sanctuary, but very sure that it is a branch of the Church of Christ. It is a matter of good Swiss citizenship to be a member of the church, to fulfill all church obligations, to send one's children to the religious instruction classes held in all public schools, to have them baptized and confirmed in the church so that they may be married by a pastor and expect to have a Christian funeral. The Swiss Reformed churches are public institutions; in some cantons they remain a state church.

Yet it is impossible to believe that Zwingli would be satisfied with the present form of Swiss Christianity. He would chafe under it; he would be the first to raise the cry for reform. The traveling theologian concludes that this urge for reform has been the vitalizing factor in all epochs of church history when the church was not dormant. Wherever life was springing forth one could trace it back to the voice of one in the wilderness. Thirty years ago it was the voice of Karl Barth; today it may be the voice of Rudolf Bultmann.

The fact that Christianity is not a myth is to be proved by the willingness of the churches to heed the call for reformation.

The Argument from Directiveness

By Elmo A. Robinson

A CLASSIC PROOF of God's existence is the argument from design. A watch implies a watchmaker. A flying saucer, exhibiting nonrandom behavior, implies a flying-saucer-maker. Any design implies a designer; the universe exhibits design; therefore there is a Designer, God.

This argument has been variously challenged—it begs the question; the universe does not exhibit design; apparent design arises from chance factors, and so on. To this I offer no reply. Instead I propose to suggest something superficially similar, yet radically different. Let us call it the argument from directiveness.

The Random Factor

Some scientists recognize two opposed factors in nature. One is the random factor, associated with the mathematical laws of probability and popularly familiar in terms of tossing coins and throwing dice. But these mathematical laws apply only if we deal with fair pennies and dice fairly tossed; that is to say, equally likely to fall in any one of two ways for the penny or of six ways for the die. Many classes of events in nature are found to occur in accordance with these laws and are thus described as random events.

Examples of the results of partially random actions at the human level are numbers drawn from a bag, cards dealt from a well shuffled pack, particles of chalk-dust scattered from an erased blackboard, stirred ingredients in a cake, and the distribution of my belongings after a visit from my grandson. Examples at the physical level are diffusion of gases, heat radiation, molecular motions sensed as heat, the Brownian movement. Their characteristic effects are a uniform mixture, no local differentiation, simplicity of arrangement, equalizing of potential.

The Directive Factor

If a penny falls heads every time, one suspects that it is not a fair coin fairly tossed. Its behavior is judged to be not random but manipulated or directed. Many classes of observable events in nature do not conform to the pattern of randomness nor to the mathematical principles of probability, but are found to occur otherwise. They exhibit what some biologists have called directiveness, or the directive factor in nature. In these terms or others three recent books by biologists and one by a physicist refer to this factor: Ralph Lillie, *General Biology and Philosophy of Organism* (1945); E. S. Russell, *The Directiveness of Organic Activities* (1945); Edmund Sinnott, *Cell and Psyche* (1950); and Erwin Schrödinger, *What is Life?* (1947).

An illustration of this factor at the subhuman level is the healing of wounds. Whether in insect, dog, plant or man, bodily events move toward restoration of the normal state. As the need requires, cells migrate, secrete, divide or degenerate. In some species the whole organism may rebuild a missing part; in one study of 54 individual organisms of the same species no two used the same method. Other examples of directive activity are the maintenance of body temperature, the regulation of the supply of red blood cells according to changing needs, the delicate balance of various amino acids and proteins in each cell.

The Simple Becomes Complex

Consider the introduction of bacteria into a nutritive broth. The broth has previously been well stirred to produce a random (uniform) mixture of ingredients. If dead, the bacteria will tend to behave randomly. If alive, they will pull in the food items they need and build them into a living system. Uniformity of the broth becomes diversity of the organism. The simple becomes complex. The unsorted is sorted. The broth is unstirred. In its normal metabolism every living cell is engaged in similar directive activity. Cell division also exhibits directiveness. Growth and development from embryo to adult have been likened to the planned building of a house; each cell division occurs with reference to future needs and development.

The characteristic effects of the directive factor are not those of random processes but are coordinated and organized systems. Biological events are not aimless but tend to maintain a goal or develop toward a goal. They tend either toward restoration of the normal or toward the

development of some typical future condition. In terms of mathematics the results are improbable. From the theory of random events living phenomena are unpredictable. They produce complex, diverse, nonuniform distributions of matter and energy.

An illustration of Lillie's is particularly apt. Imagine a pack of cards, an electric fan, a movie camera. Photograph the cards being blown about the room by the fan and coming to rest. Run the film and you have a picture of randomness. But run the film backwards and you have a picture of directiveness. Here you have an analogy of the kind of activity that goes on in all living cells.

Implications of Directiveness

There are then two factors in nature. How are they related to each other? Is life (directiveness) a local and temporary product of primordial chance? Is randomness a mass by-product of primordial directiveness? Or, as some astronomers would have it, are both factors eternal and pervasively balanced? Is there one Nature in two Persons? I leave the reader to his own speculations.

Biologists who employ the concept of directiveness introduce it for purely scientific purposes. They are not writing theology. But it is legitimate for others to inquire what are the implications of this concept for religious thinking. It is in order to ask what it contributes to our thought about God, insofar as we are led to conceive of him by a study of nature.

Biological directiveness occurs at various hierarchical levels. There is directiveness in each cell, in tissues and organs, in groups of organs, and in the individual organism. If this is so, the belief is suggested and strengthened that the hierarchy extends upward. If every cell exhibits directiveness, the belief is strengthened that the universe exhibits directiveness. If the evolution of forms of life exhibits directiveness, this suggests the belief that the entire creative process exhibits directiveness. If in man directiveness becomes partially conscious and thus purposive, this supports the belief that the universal directiveness is conscious and purposive. If in some men to an unusual degree, and in all men to some degree, directiveness aims at ethical goals, this is a ground for faith that the universal directiveness is a being worthy of worship, a righteous God, whose influence we may describe as Divine Providence.

Is this conclusion too modest, too trivial? In these days of extremes in rival claims about religion and about science, there is warrant for a conservative restatement of the argument for the existence of God on the basis of current knowledge of natural events.

Nehru Walks a Thin Wire

By A. J. Muste

NEHRU and the Congress party in India are attempting to steer a middle course between the Russian-led and American-led power blocs. Whether they can remain in office for a considerable period and thus have a chance to work out such a program in the international field depends on whether they can solve India's internal economic problem. This is the problem confronting so many countries today; its essential requirement is a decisive and fairly rapid rise in the standard of living of the masses.

So far the world in general knows only two ways for poor and industrially backward peoples to accomplish this end. One of these is to move toward industrialization under a noncommunist, essentially noncollectivist, system. In practice this means a modified capitalist or free enterprise system. Some might prefer to call it a "mixed economy," and indeed any economic setup today which is not basically collectivist will have mixed ingredients. But since the retention of free enterprise is the distinctive factor in such regimes as we are discussing, it seems better to retain that term.

Taking this general course involves two things for a nation seeking to modernize its economy. One is that a capitalist class (perhaps along with a landholding class) must be permitted to develop, to make profits and accumulate capital, and to build up the power which this implies. Naturally, this development implies also the emergence or growth of an industrial working class. The second factor is that the nation has to get help—capital in the form of loans, machinery, and so forth—from outside. In practice today this means from the United States, and that involves being to some extent economically and politically dependent upon the United States, drawn into its orbit.

The Communist Way

The second way to achieve rapid industrialization and the power, including the military potential, which goes with it, is the Communist way. This means that though some people may receive disproportionately large incomes, they are not permitted to carry on enterprise for profit. The Communist or Stalinist way also means that you do not to any extent seek or accept foreign aid. For this there are a number of reasons. For one thing, if you are anticapitalist it may not be easy to get foreign aid. If capitalism, by being able to supply help out of its surplus, were made to appear a superior economic system, enterprising people in the beneficiary country might get the idea that they too would like to become capitalists. For another thing, there is the likelihood that one's nation would become politically dependent upon the country providing capital.

If a ruling group, as in Russia, decides that a nation shall accumulate its own surplus, build its heavy machinery instead of buying it on credit, then it has to sweat the surplus out of its people. In practice this means out of the

farmers, since you have to induce workers to man the factories. It means rigid dictatorship so that you can put people to work where you want them. And if you are going to build a substantial military establishment in a hurry, as well as a civilian industrial economy, it will inevitably mean something like the labor camps in Russia where you get work out of people for a few years each on a subsistence or even less than subsistence wage. To say this is not, of course, in any way to condone the horrible cruelties of Soviet labor camps; it is merely to recognize that the institution is not a purely irrational product of the sadism of a crazed dictator.

Following the American Way

China is in substance following the Russian way. Nehru, as was said at the outset, wishes to walk down the middle of the road in foreign relations. He must, however, make a decision on the question of India's economy and here he and the Congress party have decided to follow what might be called the American way, though they hope with many modifications. Thus the Indian capitalist group, which began to develop under British rule, continues in existence and is allowed to grow. Nehru has given assurances that his former socialist profession does not mean that socialism is the practical political goal of the Congress party. Indian capitalists, as is characteristic of capitalism in its early stages, seek great profits and demand protection against outside competition. Since aid comes from the United States and neither the American government nor bankers operate on the basis of giving and expecting nothing in return, India under the Congress rule is drawn into or toward the United States political orbit.

A crucial question for India and its friends is what the Communist response to these developments is and will be. On the one hand, the vast Russo-Chinese land mass, with its enormous military potential, always threatens pressure. There is actual pressure, reflected in current unrest in Nepal, on the Nepal-Tibet border. Communist strength is considerable on the India-Burma border. The strategic importance of Kashmir, leading India and Pakistan alike to hesitate to trust the other to handle the relations of Kashmir with Russia, is a prominent element in the tragic unresolved conflict over this territory.

Communist Policy

Internally, the Communist party in India showed considerable strength in the recent elections, and especially in those parts of south India where the Congress government had been pursuing a repressive policy. There is now a Communist opposition, though a small one, in the Indian parliament. In some parts of south India, such as Travancore-Cochin, the strength of the Communist party combined with other small parties is great enough to make it doubtful whether the Congress party can carry on a government.

God only knows what the Communist party line will be in a given situation at a given moment. It is possible that it will try for a time to play the role of a "loyal opposition." It will, however, have to make good or present the appearance of making good on the promises it has made to the masses. Nor can it for long afford to seem anything but strongly hostile to Nehru and the Congress party. It is pretty certain, therefore, to be making trouble for the latter before very long. Competent observers agree that this may well take the form of attempting to set up Communist rule in some section of India, comparable to what the Chinese Communists did in Yenan, from which assisted by "border trouble" instigated by Russia and/or China they could harry the Nehru regime. The picture emerges of Nehru possibly driven politically into the same position as Chiang Kai-shek, though personally he is of course a radically different type.

For if Nehru's regime should permit an Indian "Yenan" to be established, it is hard to see how it could eventually bar the triumph of communism. It undoubtedly intends to resist. It has placed one of its strong personalities in the Madras premiership. He openly announced to the Communists in the provincial legislature that he regarded them as his Enemy Number One, as he knew they regarded him. But neither the Communists within India nor the Communist regimes without are likely to yield without struggle.

American Help for Nehru

Under the circumstances, the Nehru regime needs American aid. If it gets a good deal, this will tend to draw it into the American orbit. The Sino-Russian bloc will not like this. The Indian Communists will denounce Nehru and the Congress party as captives and tools of the colossus of the white world. If, on the other hand, little American aid is provided, the Congress regime will not be able to raise the standard of living high enough and soon enough to ward off the Communist threat. Furthermore, it is still an open question whether even under favorable circumstances a modified, middle-of-the-road capitalism can exist in a country like India.

This brings us to the final section of this sketchy survey. Mahatma Gandhi preached a "Third Way," neither capitalism nor communism, for India and indeed for the world. He envisaged a much less materialistic, a spiritually based economy. The type of industrialism characteristic of both capitalist and communist economies he rigidly rejected. His economy was based on agriculture making use of a limited form of industrialization rather than an industrialism dominating agriculture. Politics would likewise be decentralized, the attempt to build a modern power-state being rejected. The government would be essentially based on nonviolence for both moral and religious reasons and because a nation equipped with a modern military establishment would have to have a modern industrial base, which would in Gandhi's view be ruinous for the people of India.

At the time of the World Pacifist Meeting held in India in December 1949, it appeared to a number of us that even those leading Indians who considered themselves Gandhi's disciples, as Nehru never had been in a thoroughgoing sense, were making no effort to carry out the master's program. They were indeed carrying on a great deal of the Gandhian "constructive program"—essentially what we call social work, though with a difference—but there was virtually no serious discussion of even tackling the landownership problem by distinctively Gandhian methods,

nor of ways to challenge clearly the government's military program or its course in the dispute with Pakistan over Kashmir.

Bhave in Gandhi's Footsteps

During the past year and a half or so this situation has changed. Vinoba Bhave, the man who in respect to personal and saintly qualities is today generally regarded as India's nearest to a Gandhi, has been touring villages (on foot) and persuading landlords, mostly small, to give him their surplus land, in repentance for the sin they have committed in holding it while surrounded by landless peasants. Vinoba in turn gives the land to the peasants, the transaction being made legal by government agents who accompany his caravan. At latest report well over 100,000 acres had thus been turned over to landless families.

This is, of course, a grain of sand in the balance. But the Gandhians have set 2½ million acres as the goal for the current two-year period. There have been cases of landlords turning over a thousand acres to Vinoba. It is conceivable that this movement might begin to "snowball" and thus the government might be spurred, backed by public opinion, to inaugurate a *radical* land reform program. In any case there is symbolic value in this attempt to use Gandhian methods in an attack upon landlordism, the locus of economic power—the only alternative to the Communist approach which has been presented to the masses in Asia.

Mira Behn Reappears

The other recent notable development among Gandhians in India was initiated early in 1952 by Mira Behn (Madeleine Slade), the daughter of a British admiral who many years ago joined Gandhi and became one of his best known and most devoted followers. For four years after Gandhi's death she lived in virtually complete retirement and silence. Early this year she issued a "call" to her fellow Gandhians. She has since been propagandizing also among the peasants in northern India for applying "the whole of Bapu's ideals for a free, self-sufficient happy nation." To her mind, this includes a "ruthless" simplification and reduction of government machinery, disbanding the army and navy, holding in abeyance big development projects such as hydroelectric ones until there is assurance that the peasants will really control them and that they are not chiefly steps toward industrialization and militarization along Western lines.

If the peasants respond to Mira Behn's program and the government does not, she announces that she will call the former to follow her to New Delhi in a civil disobedience campaign. Again, it remains to be seen whether this movement will gather strength. But it is in any case another indication that the Gandhians, recovered from the traumatic shock of the Mahatma's death, will make the effort to carry on his nonviolent revolutionary program and now recognize that this requires being in political opposition to Nehru, no matter how great their personal affection for him and, indeed, his for many among them.

If a movement to establish a nonviolent, demilitarized nation that would break the feudal base of economic power by nonviolent methods were to gain strength and momentum, it would clearly seem to be the "third force" over against a capitalistic, militaristic West on the one hand, and the Stalinist pseudo revolution on the other. There are indications that this is the conclusion toward which the Socialist party of India is tending. Its young people, wearing their red caps, have been in Vinoba Bhave's walking parties and its leading spokesmen have stated that Socialists in India and elsewhere should give much more serious study than they have both to Gandhi's ideas of a village-centered economy and to the possibilities of achieving basic social change by nonviolent methods.

Is There Time?

There are students of the Indian scene who would say that the approach of the reawakened Gandhians may be sound in theory and their type of society one which mankind must eventually reach, but that it is inconceivable that their work should progress rapidly enough to keep the masses from turning to communism in the present era unless Nehru's program succeeds. Unless, in other words, the standard of living is raised with fair rapidity by a combination of government and private action (with American aid obtained at a not too exorbitant price), the land being redistributed but with compensation for present owners, and industries built up but without entailing the evils of extreme industrialization and centralization. In another field this would involve maintaining a military establishment, but a moderate one, and success in avoiding absorption into either the American or the Russian power bloc.

The Gandhians—and in this one respect I surmise the Cominform would go along with them—would say that the idea that any regime can walk so thin a wire over so disturbed a terrain as Asia presents today, is wishful thinking. But whereas the latter would say this gleefully, the former, for a number of reasons, including their affection for Nehru and their sensitiveness to the difficulties of his task and role, would deliver their verdict regretfully.

Why?

THROUGH the long years their bodies lay
In graves of sand, for there is no clay
On that bit of land, jutting out of the western sea,
Where gallant men with lips set tight,
With grim resolve hiding their fright,
Died on the beaches in the misty morn.
They met the destiny for which they were born,
To make humanity free.

Now the memories linger—and always will—
Of little white crosses on the side of the hill,
Of the sound of the volley, of the heart's sudden freeze,
Of the muted "taps" drifting off with the breeze.
Why did they die? What did they gain?—
If they could answer, would they say, "'Twas in vain"?
Could they stir in their sleeping, would we hear their sad cry
Call out to us living, "Why? Tell us why"?

L. E. Rownd.

SEPTEMBER SURVEY OF BOOKS

Religion at a State University

OF FAITH AND LEARNING. *By Marcus Bach. School of Religion, State University of Iowa, Iowa City, $3.00.*

SEVERAL VISITS to the State University of Iowa have convinced this reviewer that the religious forces on the campus are performing an effective service—subject to the ebbs and flows of all student work. To the ongoing program of the Y.W.C.A. has been added (after a lapse of some years) a rejuvenated Y.M.C.A. The student centers of the various faiths are alert to campus needs, and the local churches attract an unusually large percentage of students. Central in this picture, and providing inspiration for its many aspects, is the school of religion, which this year celebrates its 25th anniversary.

Of Faith and Learning is a history of that school, written in popular style. The author, who has been on the staff of the school for ten years, is noted for his volumes on the lesser-known sects and for his work in the field of religious drama.

In some detail Dr. Bach recounts the several years of planning which preceded the founding of the school of religion. He stresses the importance of strong leaders in the total project—especially O. D. Foster, who is seen as a roving ambassador of interfaith cooperation, and M. Willard Lampe, the able director of the school since its origin. The school is governed by a board of trustees composed of representatives of the university and of the three major faiths. The university provides the administrative expenses, the salaries of the teachers being paid by the religious groups.

The primary function of the school is to offer credit courses in religion to the student body. Courses in each of the three major faiths are taught by representatives of those faiths. In addition, religion is included as an option in the humanities requirement, and courses related to religion but provided by other departments are coordinated by the school. The school also brings to the university notable visiting professors, such as T. Z. Koo and Howard Thurman.

Supplementing its curricular program the school publishes a news bulletin, initiates radio programs, and provides speakers for community groups throughout the state. For a time at least it had on its staff a coordinator of extracurricular religious activities.

In the opinion of this reviewer the approach pictured in this volume is superior to certain other methods by which state universities present courses in religion. It deals more adequately with our religious heritage than the method of offering religion only in other departments through courses on the psychology of religion, the Bible as literature and so on. The Iowa plan is also more satisfactory than the system of offering courses in the student centers of the different faiths, for it facilitates the selection of able instructors and the integration of religion into the total curriculum. The Iowa approach is not necessarily superior to that offering nonsectarian courses in a department of religion, as practiced at the University of North Carolina, for example.

Written in dramatic style, this volume might well inspire the layman with confidence in the Iowa school of religion. For the educator or campus religious worker it provides an interesting survey of the history and structure of the school. However it does not (nor does it profess to) come to grips with the fundamental problems involved in the attempt to relate religion to tax-supported higher education. It includes no basic consideration of the relationship of church to state, of curricular problems, of the subtleties of interfaith cooperation, or of the difficulties encountered in coordinating extracurricular religious activities. For the reader who desires more solid fare in this area, the best single volume remains *Religion in the State University,* edited by Henry E. Allen.

PHILLIPS P. MOULTON.

For a State Religion?

WHAT AMERICANS BELIEVE AND HOW THEY WORSHIP. *By J. Paul Williams. Harper, $5.00.*

THIS BOOK provides a survey of the structure, faith and practices of the major organized religious groups in the United States—the Roman Catholics, the six chief denominational families of Protestants (Lutherans, Episcopalians, Reformed and Presbyterian, Methodists, Baptists and Disciples, Congregationalists), the small but influential bodies of Quakers and Unitarians, and finally the Jews. To these are added two or three pages each on eight of the small sects—Seventh-day Adventist, Mormon, Christian Science, Pentecostal Holiness, Salvation Army, Spiritualist, Jehovah's Witnesses, Unity.

The description in each case is partly historical and partly contemporary, always factual and careful, "objective" and dispassionate. The title is not too well chosen, since the strongest part of each description is that dealing not with either faith or worship but with the organization and sociological character of the group under consideration. In nearly every case a thumbnail biography of a representative churchman is included along with these aspects of the denomination. Thus we have half a dozen pages each on Cardinal Gibbons, Muhlenberg, Charles H. Brent, John Witherspoon, Francis J. McConnell, Roger Williams, Stephen Wise.

The treatment of "what Americans believe" is the least satisfactory aspect of these descriptions. One might think, for example, that the most important single idea about Lutheranism which should be conveyed, e.g., to religiously illiterate college students, would be the meaning of "justification by faith." But no such interpretation is here attempted. One gains a sense of a heroic expenditure of energy by Luther and Muhlenberg, and for that matter by John Wesley, without ever discovering what these men really stood for. Similarly, one might conceive it a rather good test of a teacher's skill to see whether he can make it understandable to modern heathen how intelligent, charitable and lovable people could have ever believed in predestination. Before this test Prof. Williams abdicates, content merely to state the doctrine in bald and scholastic form, out of historical context, and to inform his readers that most Presbyterians no longer believe in it.

On the whole Roman Catholicism comes off rather better in these matters than does the Reformation, though not all Roman theologians would be happy with this interpretation of the mass. Teachers who are thinking of using this book in churches or colleges would do well to combine it with another more adequate to "what Americans believe," say H. Richard Niebuhr's *The Kingdom of God in America.*

The one section which is positively misleading is "Congregationalists and Unitarians." Part of the trouble may be the conjunction indicated in the title; at least the tail wags the dog in the interpretation. The historical background makes much of Elizabethan separatists and the Pilgrims, and it is confusing to learn in the next chapter that Roger Williams broke with the Congregationalists precisely because they were *not* separatists. One would never dream from this account that Congregationalists were the most biblicist of Puritans, that a qualification for church membership was a personal experience of regenerating grace, that local churches were bound to the doctrinal and disciplinary regulations of the synod, and that the Congregationalists still considered themselves part of the Church of England. And John Robinson would if possible be even more astonished than church historians to learn that his principles of scriptural authority are "still revered by Unitarians" (p. 210). Congregationalists are, no doubt, the most confusing and confused of our major denominational families, but at least the history is determinable, and nobody has any business publishing an account like this one, especially since *Orthodoxy in Massachusetts.* Fortunately such lapses as this are rare in the survey.

One might wish that a review could stop here. But unfortunately the book has a thesis, a thesis which has no intrinsic relation to the material and occupies only about 15 pages' worth of the text, but which apparently lies close to the author's heart and which he would wish to have acknowledged. It may be summarized somewhat as follows:

Christianity and Judaism, whatever their merits, are not "from the point of

view of human destiny on this earth the most important religions" (p. 362). Energy spent in such otherwise laudable endeavors as the ecumenical movement can minister at best to less than a third of the American people, and consequently would be better expended nourishing the ethical values of the United States as a whole (p. 186). Christians should devote most of their energy to the urgent task of teaching democratic ethics, toning down their particularist religious convictions. They should put their experience and resources at the service of this democratic program: "The power of religious devotion . . . is the most cogent agency at the service of modern leaders—whether they are communist, fascist, or democratic" (p. 375). Deliberate control of the means of communication must be used to quicken religious passions through a mass appeal. "The great nazi mass meetings were ceremonials of tremendous power" (p. 394). More strategic even than the churches for this program, of course, are the public schools, since they reach *all* the people with coercive authority. "Systematic and universal indoctrination is essential in the values on which a society is based" (p. 372). "Americans must be brought to the conviction that democracy is the very Law of Life" (p. 374), or, for those who prefer, the will of God.

In reading Prof. Williams' account of the Christian denominations one senses a recurrent search for evidence that there is not too much of a community of belief, particularly in a form to be indoctrinated into the young or required of ordinands. With regard to the state, on the other hand, Williams finds indoctrination essential, and notes the advantage that the state can force *all* the people to come to terms with its established theology. Lack of cohesion is commendable in the Christian church but intolerable in the new civic religion. And this is understandable, since the Christian theologies are merely alternative symbols for universal needs (p. 138), whereas the theology of the democratic civic religion is ultimate metaphysical *truth* (pp. 368 f.).

Just what is the theology of this new Established Democratic Church of America? It is curiously hard to say. "Americans do not even have a clear common conception of what the democratic ideal is. . . . We do not even possess an exact statement of the democratic ideal" (pp. 367, 369). One gathers that the proportion of Americans who are committed to it is probably less than those committed to Christianity. But Williams is confident that once we get the machinery of the state religion set up, this minority of idealists will persuade the more earthly free-enterprise-American-century-militarist crowd who are increasingly "gaining control in the political, diplomatic, and economic sphere" (p. 360) to step aside and let them take over affairs, and as their experience accumulates will then provide us with a clearer definition of democracy than we have yet attained.

Prof. Williams' program has perhaps an even chance of succeeding in America, at least so far as a state religion is concerned. As has often been said, when totalitarianism comes to America it will be called "democracy." In such case Williams and other liberals will look on in horror and amazement, wondering what went wrong. Then, perhaps, the Christians will once again prove the hard way that "the most important religions" for mortal destiny, and sometimes for political common sense, are not the new political faiths, but the faiths which give meaning to human life including, but also transcending, politics and ethics.

J. H. NICHOLS.

Shop Talk

CHRISTIAN JOURNALISM FOR TODAY. *Edited by Benjamin P. Browne. Judson Press, $3.50.*

RELIGION is getting a better break in the press today than ever before. So say the experts. Mass magazines are more receptive to articles related to the church. Religious books are selling better. At least some denominational publications have made strong circulation gains. The publication of this book recognizes the improvement and aims to help the would-be writer make the most of it.

Last year two good books on religious journalism appeared—Roland E. Wolseley's *Interpreting the Church Through Press and Radio* (Muhlenberg) and Stanley I. Stuber's *Public Relations Manual for Churches* (Doubleday). Was another necessary so soon? I think a case can be made for it. The earlier two seek primarily to help the amateur in the local congregation with the so-called publicity problem. The new one, while overlapping these a bit, aims to tell the Christian writer how to improve his books, articles, short stories, poems, "curriculum materials" and scripts.

The 252 pages bring together the addresses given by 37 authorities at the annual Christian Writers' and Editors' Conference at Green Lake, Wis. The editor, who is in charge of the American Baptists' publications, admits that a tape recorder was used for some, so one might fear a desperately prolix work. But he has done a good job of editing—in which I include cutting—so that we get mostly lean meat. Sometimes, necessarily, it's sliced pretty thin.

The book starts with essays on the purpose of Christian journalism. In one, the Century's Paul Hutchinson pertinently argues for a counterattack on the "dark forces" of materialism. The largest section of the book is called "How to Do the Job." This consists of 20 down-to-earth chapters on the practicalities of gathering material and writing columns, stories, dramas, articles (Clarence Hall and Kenneth Wilson of the *Christian Herald*), radio programs, movie scripts, and poetry (Edith Lovejoy Pierce). These are filled not only with good tips but with anecdotes and examples which compare very well with material in secular journalism books.

More than any volume I know in its field, this considers the task of preparing better church school lessons. The list of editors and addresses should be very useful to those who want to try their hands. There is a list of church periodicals, but there are better elsewhere. (Dr. Stuber's book has an excellent one.)

When so many are in a symposium, naturally they do not always agree. Some of these writers, taking too rosy a view of best-selling religious novels, seem almost to hope for the millennium after another *Ben Hur*. To me the essay by James Wesley Ingles of Eastern Baptist College is sounder. While deploring naturalistic writing uninfluenced by spirit, he rightly criticizes the typical "Christian novel" and calls for a more muscular, realistic fiction which is not narrowly propagandist.

This same emphasis about narrow propaganda is, I believe, sound also for other phases of religious journalism. One or two write here as if the bright new day may be near when secular media will use material which "sells" the gospel. The idea can only bring disillusion in the churches. Newspapers will print stories which may, by indirection, show the good fruits of faith. But the typical editor wields a cleaver on sheer publicity, whether it's for toothpaste or the church. Protestants can see the good sense of this if they will consider their own reactions to stories attempting to "sell" Catholicism or Judaism or atheism. In short, technique won't do everything. But it will help a lot.

A book like this naturally has gaps. Though church editors' taboos are often mentioned, what are some, specifically? While many say there is great need for Christian writers, is the reference to full-time jobs or to low-paid part-time stints? Concretely, how does a newcomer go about getting an assignment or position? And what can be done to persuade the church to make a bigger, more modern journalistic effort?

ROBERT ROOT.

A Catholic Liberal

CHRISTIAN ETHICS. *By Leo R. Ward, C.S.C. B. Herder Book Co., $4.00.*

THE WORD which best characterizes the spirit revealed in this book is the name of a supreme virtue, charity. The author, professor of philosophy at Notre Dame, exhibits throughout the discussion an understanding and a generosity which are not the namby-pamby tolerance of one who believes nothing, but the "strong tolerance" of one who has deep convictions but recognizes that others may not share them.

The basic philosophical position which Fr. Ward assumes is that of "a baptized [i.e., Thomistic Christian] and democratized [i.e., American] Aristotelian humanism." The words which I have added are, I believe, both accurate and important. The author accepts Aristotelian principles, which he sees from within the philosophical-theological tradition of Roman Catholic Thomism. His emphases on freedom and democracy are quite evidently colored by what

we like to term the "American tradition." This involves some moderation of both Thomist and American-democratic theories, but the net result is a persuasive and irenic synthesis.

Part I of the book deals with "The Moral Order." After setting forth the ethical problem (the choice of ends) and the determinants of moral order (a natural law theory), Fr. Ward presents well written chapters on Aristotle, Aquinas and Maritain, in the course of which he develops a well balanced ethical humanism—i.e., ethical action is concerned with the life and welfare of man in this world.

The final chapter in this section, on Kant, is the least satisfactory in the book. The author calls Kant "the greatest of modern philosophers"—high praise from a Thomist. He thinks of Kant as Calvinistic, however, whereas that philosopher's background is rather that of Lutheran pietism. More important, Ward errs in setting forth the categorical imperative: "Always treat human nature, whether in thyself or another, as an end, and never as a means" (p. 118). Kant did not say that; he said "never as means *only*" (so the Abbott translation, which Ward follows). After omitting the qualifying adverb, the author strongly criticizes Kant's position as irrelevant to this world. Then he states that "Kant soon begins to back away from his unrestricted statement and to use the modifier 'merely.'" But Kant did not back away; Ward simply overlooked the adverb in the first statement of the imperative. In the light of this omission, his criticisms simply fall to the ground.

The discussion of the Kantian good will is similarly unimpressive. For one thing, Fr. Ward discusses the good will *after* the categorical imperative, thereby missing the significant point that for Kant the good will is first and the categorical imperatives are its logical and practical forms of expression. Again, Ward praises St. Thomas for his statement that "the will is good by the fact that it wills good." How this "outdoes the Kantian tautology" is difficult to see, for as I read Kant this is precisely what he means by the good will. The good, too, is for Kant no less than for Ward the recognition and respect of the dignity—or the incommensurable worth—of man. It seems strange that Ward should not have recognized this.

Further, does Kant say that "the will can never be misused"? Rather he says that the *good* will is good without qualification. Kant knew as well as anyone else that there is such a thing as an evil will, or a will that is misused or misdirected.

Fr. Ward is not a polemicist, and his book would be better if this polemical chapter were simply omitted.

In Part II the author deals with various spheres of ethical action—the use of natural resources, socialized medicine, property and personality, sex and family, education, the state, one world, and worship. Everywhere there is a forward-looking and freshly vigorous approach which reveals Catholic liberalism at its best.

Protestants will question particular points —on the state and education, for example, and the sweeping condemnation of birth control. The latter, by the way, is listed in an interesting and suggestive series: "drunkenness or adultery or birth control or abortion or bad living conditions" (p. 174). But we must not be too carpingly critical here. Ward honestly and openly accepts his church's teachings. He does not claim to be wholly neutral (impossible in any case), but he writes an explicitly Catholic interpretation of Christian ethics for Catholic students.

One point, however, does need attention. On page 222 the author speaks of Pope Pius XII's "unaccepted offer to send observers to the 1948 Amsterdam council of Protestant churches." The World Council's view, as reported by W. A. Visser 't Hooft, is that the pope on June 18, 1948, stated that Catholic observers could attend only by papal permission and that this would not be granted. (See "The Roman Catholic Church and the First Assembly of the World Council of Churches," *Ecumenical Review*, Winter 1949.) Fr. Ward does not footnote his statement, so I cannot check the source. The point, however, is important because it concerns the integrity of the leaders of the ecumenical movement, who consistently report that they have actively sought the participation of Roman Catholic leaders in this movement.

Yet withal this is an excellent book, the spirit of which, if not the detail of its letter, is worthy of emulation by other writers in the field of ethics, be they Catholic or Protestant or neither. We need not see eye to eye on every "jot and tittle of the law," but we all need a spirit which combines both conviction and generosity. Such a spirit is well shown forth in this volume.

HENRY E. KOLBE.

Calhoun Still Blocks the Road

THE POLITICAL THEORY OF JOHN C. CALHOUN. *By August O. Spain. Bookman Associates, $3.50.*

THIS REVIEWER has just turned away from the radio after hearing a southern governor at the Democratic convention in Chicago defy the rule of that body which required a degree of party loyalty. John C. Calhoun's ghost, if not beside the governor at that moment, hovered over his head. It can be said without much reason for dispute that John C. Calhoun was one of the most important political and intellectual forces in the 19th century. He was a man of the hour when sectionalism was becoming most rampant. Possibly no historian, north or south, can really define the peculiar forces which branch out into a big national factor as does the whole broad field of sectional divergencies.

The south expanded at the same time that most of the northwestern American frontier was spreading westward. The same attractions, the same folk mores, and to a large extent in a part of the area at least the same folk were caught up in the swirling stream of expansion. There was one significant difference. The pioneers who passed down the great valley trough of the Appalachians or trekked overland across Georgia and Alabama to Mississippi and subsequently to Texas, brought in their vanguard the important element of difference—Negro slavery.

John C. Calhoun was born and reared in that part of the southern world which may be called a land of protest—upcountry South Carolina. The rolling pine hills of Abbeville county were in the cotton country, and the plantation system which characterized lower South Carolina became very much a part of the sand hill country. Possibly there is no other spot in all the region that maintained so many people involved so deeply in the southern cotton tradition as this region. Of Scotch-Irish descent, Calhoun was temperamentally akin to a vast portion of the southern population. In marrying Florida Bonneau Calhoun, a cousin, he attached himself to the interest of the coastal country which looms so large in a South Carolinian's pride if not his actual life. Unlike many Carolinians he was not bound by a provincial educational background. For two years he was at Yale, and later he attended law school in Litchfield, Conn.

Like a whole band of illustrious contemporaries the young South Carolinian was thrust onto the political stage at a time when the nation was being swept into war with Britain. As a young "Warhawk," Calhoun had opportunity to get his first taste of national political manipulation. Later as secretary of war under James Monroe he was called on to clean up the tangled chaos left by inept predecessors who had all but lost the war from behind administrative desks. During this period prior to 1825 Calhoun was a nationalist, a fact which Mr. Spain examines with clarity and thoroughness. After 1825 Calhoun turned back to the broad field of political theory to take his bearings for the years to come.

The book deals mainly with states' rights, the concurrent majority, sovereignty, the Union, and slavery. This last issue the author discusses in the light of freedom of expansion and the more genteel theories of social structures as interpreted in the 19th century. Possibly he discounts too much the economic influences which were growing so strong as to provoke an industrial revolution in subsequent decades, but the concept of the place of the moral issue seems the soundest approach that can be made to the southern antebellum attitude.

Mr. Spain gives serious attention to Calhoun's ideas as to the sources of democracy and power. Calhoun viewed government from the standpoint of the consent of the governed, but he made a strong plea for the minority. In a scholarly, sometimes an ivory-tower way, he approached the processes of government by the highly involved route of theory. What is more significant, vague as much of his theory was, Calhoun was able to translate his thoughts into a

form that filtered through not only to the political leadership in the south in succeeding decades, but to the common man, to whom he transmitted a concept of the place of the governed which caused that common man to be more concerned and outspoken in political matters. The author presents Calhoun's reactions clearly—that is, as clearly as they can be presented. His interpretations are bold and they have meaning again at this point in the 20th century, not so much as guides to more functional democracy but as signals that indicate why democracy is not made more functional. THOMAS D. CLARK.

Protestant Lacks

ROOM FOR IMPROVEMENT. *Edited by David Wesley Soper. Wilcox & Follett, $2.00.*

TOWARD the end of this little collection of essays on Protestantism the editor reports: "Protestantism, like everything else upon this earth, is on trial. It is on trial primarily before the living Christ, but also before Greek, Russian and Roman Christians now living, and before the greater part of the Church which is already in heaven. In a secondary sense Protestantism is on trial before history and before secular society. We must 'put up or shut up.' This is the effort to show what we can put up. It is at its best perhaps in showing where we haven't."

Self-criticism is not a base virtue. Society can well afford to look carefully at its direction, inspect its motives and take a new inventory of its values. There have been a few signs of Roman Catholic willingness to make such self-examination. It would be helpful if our political world did so as well. But we Protestants have been doing it, and sometimes to the extreme of undercutting confidence and diverting attention. I can hear quotations from this book being made gleefully in rival camps in the months to come.

Chad Walsh's chapter on worship rightly insists that worship should be God-centered and not man-centered. His appeal for more reverence in worship seems a bit late in the day, for enormous strides have been made in many Protestant areas. The danger is that some will accept forms without inspecting meaning.

Nels F. S. Ferré's incisive essay on post-critical Protestantism is an appeal for Protestant preaching that is aware of Christ as a living presence, certain of revelation and not consumed with that passion for biblical criticism which has marked recent decades.

Robert Earl Cushman offers a scholarly essay on New Testament faith which is worthy of more than this brief comment. He painstakingly sets forth the outlines of the Christian proclamation and patiently shows wherein some modern efforts to rewrite creedal statements have fallen woefully short. This chapter will be of great service to Protestant thinking in helping us to enunciate a fundamental principle of action as we try to interpret Christian faith in the modern setting. Dr. Cushman insists that there is serious question whether a man is Christian who sets himself up as judge of what is essential to Christian faith in confident independence of the formal deposits of the recurrent forms of Christian experience.

"Christianity and Work," by David John Maitland, is an examination of the present status of Protestants and the whole field of labor and vocation. It is a fine appeal to the church to reunite worshiper and worker, work and Christianity, and to enter into the full meaning of the search for vocation.

The editor, Dr. Soper, presents an excellent statement on Protestantism as a part of Christianity with a gospel to proclaim. Quite rightly he protests against the departure from our central task in Bible worship or state worship or organization worship. His is a ringing plea for a Christo-centric faith. Perhaps what we need now is another collection in sequel which points out some of the creative and positive ways in which Protestantism is moving to improve itself in some of these very fields. But this is a good book to read if you thought the battle won. RALPH W. LOEW.

Do Revolutions Pay?

THE PRICE OF REVOLUTION. *By D. W. Brogan. Harper, $3.50.*

BROGAN is always good reading, as Americans have reason to know. In this latest book he is very good reading indeed. The fireworks go off on every page; when they don't soar upward from the text they can be counted on to erupt from the footnotes. The footnotes, as a matter of fact, are the best part of the book.

What Brogan is saying can be summarized quickly. He is in arms against the idea, treasured in Western minds since the American Revolution, that revolution in itself is a good thing, a sign of "progress." Now that revolution has become so largely a communist virtue, he thinks it time to ask whether it is a virtue at all. His answer is that it is not when it costs more than it is worth. And that, he argues, is most of the time. It is hardly surprising to find him, in building such an argument, devoting a great many kind words to imperialism.

Brogan's attitude toward revolution pretty much boils down to the warning that revolutions never accomplish what they set out to accomplish (not a new discovery, but one seldom so boldly and brilliantly supported), and that they can only be justified by their final balance sheet. But in the nature of things that can seldom be cast up in the same generation which may be tempted, or goaded, to revolt. So where does that leave the undeniable problem of human rights?

The reader, especially the American reader, will therefore find himself involved in a running debate. But it will be a remarkably stimulating debate, for Brogan, who is professor of political science at Cambridge, draws on vast resources of historical knowledge and employs them with the wit and assurance of an essayist of the first rank. P.H.

Full-Blown Generalization

GENERAL EDUCATION IN THEORY AND PRACTICE. *By John P. Wynne. Bookman Associates, $2.95.*

MR. WYNNE'S thesis is that general education gives promise of being "a new liberal education" (but without the class distinctions of our old liberal education) wherein subject matter must be subordinate and the established goals must be those qualities of experience counted desirable by all men, at all times, under all circumstances. General education, he writes, is essentially method rather than content; and such method can be applied as well to specialized and to vocational education.

The general qualities of experience are to be selected and judged "only on the authority of experience itself." And further, "if we can define those qualities of experience that are desirable, then the personality traits [commonly assumed to be the master-ends of education] will take care of themselves."

What are the qualities of experience so universally judged desirable? Wynne answers—and his answer constitutes the skeleton of his study—"So far as we have been able to determine, people in their most reflective moments everywhere and at every time consider these six qualities of experience desirable . . . functional contingency, widening sociality, pervasive interest, creative originality, intelligent choice, and reflective purpose." The heart of general education is, according to Mr. Wynne, the achievement of these qualities of experience.

There are interesting chapters on the organization of courses in general education for the ends of these desirable qualities of experience; the methods of teaching such courses; the extracurricular activities and their contribution to general education. There are sections on the methods of evaluating general education; the preparation of students to teach it; the question of how many and what kind of students shall be admitted to the study of general education; and the responsibility of the administration for the work. But something is lacking.

As an erstwhile teacher and one who still claims the right—at least for the vocational line on the income tax return—of signing himself an educator, this reviewer can follow with enthusiasm much of what Wynne says about the recognition of the growing importance of general education and the necessity of desirable qualities of experience being the framework of such education. American education has its errors which call for repentance. We have overemphasized subject matter; we have grown stale on many of our devices of teaching; we have too often divorced extra-curricular activities from curricular studies,

counting the former play and the latter work and failing to correlate the two. In our delight in specialization we have minimized the necessity of general education and administratively slighted those who taught it.

In these realms there can be agreement, although the reader may squirm at Mr. Wynne's proposal that *specialists* in general education be prepared through *professionalized* courses, or—a red flag waved to the bulls in specialized education—that the instructors in general education be given *higher* salaries since they teach *lower* classmen.

One serious omission, however, presses itself upon this reviewer. Nowhere in the book is there adequate, or even attempted, presentation of the procedures whereby the average teacher in the average classroom associating with the average student shall interpret these fine ideals from experience into the group-activity of Sally, Sam, and Stlanovich on Thursday October 9 at 11 o'clock. Attention to the specific situation is missing.

The hazards of full-blown generalization are amply illustrated. Frequently the author will present a generality which in its gauzy, ethereal dress looks exceedingly attractive, but one may harbor the doubt, which is never resolved, whether in overalls or a faded housedress it would look as charming. Mr. Wynne writes, "If those interested in general education restrict themselves to an empirical analysis of experience, they can state qualities that will seem desirable to all." Wise men and ignorant? Soviet imperialists and American democrats? Ultra-conservatives and ultra-radicals? Buddhists and Christians?

Mr. Wynne possesses another quality of mind which has unfortunately come to be associated with the professional educator: an exaggerated respect for "the profounding of common sense." Summing up one of the sections in the chapter on "organization of courses," he writes in significant italics: "The only way the college instructor can be sure of the systematic improvement of the content of his courses is to subject it to reflective analysis." Agreement is unanimous! Or again: "The method of intelligence should be recognized as supreme not only in philosophy but also in education." Truly, not a bad idea!

The author's apparent lack of awareness of the rightful claims of religion in any program of general education is another serious omission—at least from this reviewer's point of view. The discussion of religion *per se* is confined to two paragraphs in the chapter on subject matter, where it is stated, "That value or set of values which any individual uses as a standard for evaluating all other values is for him the supreme object of religious devotion."

With such definition in hand Wynne writes of "those mundane religions of recent origin such as humanism, nationalism and communism," commenting that these "more modern religions . . . should not be neglected." It is of course obvious that holding the nebulous but exceedingly important aims of contingency, sociality, interest, originality, intelligence and purpose, one may find, *if one seeks,* mighty implications for spiritual and religious values. But nowhere are these implications discussed or their translation into classroom procedures sought. The search, if undertaken, is the reader's lonely search.

KENNETH I. BROWN.

Books in Brief

JOHN WESLEY'S PRAYERS. *Edited by Frederick C. Gill. Abingdon-Cokesbury, $1.50.* The only thing new about these prayers is, of course, the editing. Collections of Wesley's prayers have been appearing ever since 1733. Here the selection and arrangement are made with reference to present-day use. Come to think of it, Wesley's prayers may have had a good deal to do with the events and achievements that furnish the substance for any book about Methodist history.

FIVE STAGES OF GREEK RELIGION. *By Gilbert Murray. Third Edition. Beacon Press, $2.00.* This little classic, by the man who is perhaps the outstanding classicist of this rather unclassical age, not only describes the pageant of Greek religion in its successive forms but takes account of the rise of Christian thought which paralleled its latest phase. An understanding of the rise and fall of classical paganism—the disappearance of which resulted less from conquest than from inner decay—is essential to an adequate understanding of the cultural climate in which Christianity began its growth and also of an important body of the resources with which Christian theology began its speculations.

SECRET CITIES OF OLD SOUTH AMERICA, ATLANTIS UNVEILED. *By Harold T. Wilkins. Library Publishers, $6.00.* On the evidence of this volume, it would appear that Mr. Wilkins is to the "orthodox" archaeologists and ethnologists what Velikovsky is to astronomers and to historians of the Near East. His discourse revolves around the myths and mysteries of South America, only he scarcely admits the existence of either myths or legends but regards as reliable history almost everything that most other reporters on this region consider legendary or mythical. The affirmations which he elaborates in great detail include: the migration into South America of throngs of highly civilized natives of the lost continent of Atlantis, which covered most of the area now occupied by ocean from Ireland to Trinidad, and of other hordes of savage denizens of the continent of Mu, which stretched most of the way across the Pacific; the existence of former (and perhaps still surviving) tribes of Goliath-sized giants; the reality of the tribes of warrior women, probably still extant in inaccessible places, about whom early explorers made reports without ever having seen them and from whom they gave the great river its name; the existence of marvelous ruins of great cities that no modern man has ever yet seen because they are guarded by an impenetrable terrain and fanatically murderous natives. The hypothesis of former land-bridges on both sides of the continent gives the history and ethnology of South America a close tie with the rest of the world. The evidence upon which all this is based includes: the author's own explorations, which seem to have been extensive but not particularly thorough; documents written by Spanish explorers, conquerors and priests, generally reporting, concerning the matters here at issue, less what they had seen than what they had heard someone say that someone else claimed he had heard his grandfather say; and (as to Atlantis) the relevant and familiar passages from Plato's *Timaeus.* The author has assembled an immense amount of evidence. What he seems to lack is a corresponding capacity to weigh it critically.

BIBLICAL HEBREW. *By Toyozo W. Nakarai. Twayne Publishers.* Prof. Nakarai possibly has the distinction of being the only Japanese professor of Semitic languages in the United States. To my certain knowledge, he is a thoroughly competent one. He has his Ph.D. from the University of Chicago and for more than 20 years has been a member of the faculty of the school of religion of Butler University, Indianapolis. The present work, which carries the approval of some of the leading Christian and Jewish scholars in this field, is described as "a comprehensive beginner's grammar including dictionary, grammar, syntax and Hebrew text." It is a grammar rather than a "method." The grammatical material is well organized and clearly exhibited. In general, the terminology is as simple as it can be made without sacrificing accuracy. The only exception to this is in the explanation of the sounds of the consonants. I have never yet found a student who got any meaning whatever out of such phrases as "velar fricative, voiced" and "coronal-alveolar plosive, unvoiced." These are, to be sure, standard terms in the vocabulary of phonetics, but the first-year student of Hebrew has enough troubles without them.

CHURCH MUSIC, ILLUSION AND REALITY. *By Archibald T. Davison. Harvard University Press, $3.25.* Dr. Davison insists that music for use in religious worship should be good music and good religion. That may not seem to be a very disputable proposition but actually it would call for a rather radical revision of many programs of church music. The author, a professor at Harvard, an able musician and a learned musicologist, broadly outlines the history of church music since the Middle Ages, analyzes its present state, which he rightly regards as far from satisfactory, and makes concrete suggestions for its betterment. An appendix includes a few pages of music and a selected list of anthems.

W. E. G.

CORRESPONDENCE

Debt to TV?

SIR: One afternoon recently a group of children between the ages of 7 and 12 broke into the Chinese Christian Union Church here and wrecked it almost as completely as if a hurricane had struck. The next day, when the vandalism was discovered, police were called. None appeared until 11 that night. The next day, in answer to a question as to why the call had not been answered earlier, a policeman replied, "That's kid stuff; it's no responsibility of ours."

After the children had confessed, they and their parents were questioned by church and community leaders. They laid the incentive to a program which they watch on television. This motive is supported by the slogan "The Torch," which they wrote on the walls and furniture; apparently they had been watching the television show called "The Torch." Does this give us any reason for seeing that better programs are provided by television, radio and the movies?

The church and its friends will raise the $1,600 needed to restore the walls, equipment and supplies. The parents will do what they can to redirect the lives of their children. What will citizens in general do to demand more adequate police protection, concern and dependability?

Clearly, this episode brings out concerns that should lie heavily on every American citizen, not only on church people.

ESTHER DAVIS.

Woman's American Baptist
Home Mission Society,
Chicago.

Kept Out of N.C.C.

SIR: Church unity will never be achieved on a large scale unless it is accomplished in specific communities and in local churches by the drawing together of Christians of various denominational backgrounds into a fellowship of worship and service. The greatest obstacle to unity is the perpetuation of an overabundance of *denominational* churches of long established foundations, historical and sentimental, in communities which should be served instead by an optimum number of *community* churches, that optimum number determined by population needs. In business, unproductive plants are closed down in favor of productive ones, but in ecclesiastical circles denominational loyalties are invoked to preserve churches which are too feeble to support a minister or a program of service.

Generally speaking it is not the lay members of these churches who are anxious to continue church operations at a dying rate. Many of them are ready to join hands with other Christians to unite forces in a living enterprise. When they move to other communities they do not hesitate to transfer their membership to churches of other denominations if there is none of their own or the one extant is moribund. But denominational headquarters often have vested interests in the continued existence of denominational churches and in the promotion of denominational churches in new population centers.

It is in new and growing communities that interdenominational or community churches are most easily established. If such a church is in on the ground floor, it attracts members coming from various connections when they become residents of that community. Such persons are glad to discover an inclusive church, for they see less and less reason for traditional religious divisions.

It is common knowledge that the movement toward Christian unity among Protestants is the product of the experience of missionaries and nationals in trying to meet the obstacles to the spread of the gospel in lands where Christianity was not a part of the cultural heritage. They were forced to learn the lesson, "united we stand, divided we fall," which has not yet been so inexorably pressed upon those who live in lands where the church is culturally indigenous. It has been easier to unite the Christian churches in the Congo or in Japan than in our American villages and cities.

It is a matter of satisfaction to one who has been connected with Christian missionary work in China now to be connected with a church which is demonstrating ecumenicity at the grass roots. Organized in 1904 by winter visitors of different denominations, it has developed into a full-time community church with a substantial membership of established residents of the city of Daytona Beach. The gamut from Quakers to Roman Catholics is represented in its worshipers. The criticism that a community church cannot be missionary-minded because it has no channels of its own for benevolence is not applicable here. This church gives to the Japan Christian University, the Christian Medical Center in Vellore, Church World Service, the World Council of Churches, the National Council of Churches, the International Council of Community Churches—not to give a full list of appropriations.

But as a practitioner of Christian unity at the grass roots this church is in the strange position of being debarred from participation in the national organization which represents united Protestantism (except by financial support). The National Council of Churches has no provision for any except denominational churches to be represented in its organization. Why should the International Council of Community Churches, which represents the growing fellowship of the churches that are at the forefront of ecumenicity at the grass roots, be excluded from the National Council? When will the representatives of the denominational churches who make up the N.C.C. be willing to open the doors of the council to churches like ours which accept members without requirement of any fixed creed? How long will the anomalous situation continue which finds those churches, which are really practicing unity in the field, disallowed representation at the headquarters?

Tourist Church, GORDON POTEAT.
Daytona Beach, Fla.

Suggestion to Mr. Bowles

SIR: In regard to your many editorials praising Point Four programs in India, might I suggest that you read *Human Breeding and World Survival*. With her present birth rate India could, if she had American standards, repopulate the earth in about one century. China has known no peace since the 19th century, when its population doubled. I don't believe I am so hardhearted as to say that India should not receive the money that would enable her to raise her agricultural level to a point where she could feed her present population. But just as fast as the level of food production rose, so would the population.

I believe that regardless of how much food is sent to China or India or of how much money is spent to raise the level of agricultural production, you will always have a large population on the brink of starvation and absolutely dependent upon the coming harvest. It is cruel to let people starve to death. But it is just as cruel to lay out billions and still have people starving to death.

I suggest an amendment to Mr. Bowles' program, one more realistic and thus more Christian. Along with the $100 million for raising the level of production, add $100 for the purchase of and education in the use of contraceptives.

SHERMAN L. SERGEL.

Eagles Mere, Pa.

Sordid Sinners Know

SIR: Your editorial dealing with the hypocrisy of prayers at the political conventions (July 30) is very much in order. However, if you will pardon the intrusion of an outsider, the blame should be laid at the door of overzealous clerics rather than upon the ungodly and uncouth politicians. Let us assume that one convention had perpetrated the prayers, as was done, and the other convention had omitted this gesture. Just form a picture of the behavior of your clerics. Their howls would have resounded throughout the country until election day. Thousands of them would have been telling God what to do about it. No one knows this better than the sordid sinners who manage political conventions.

Yakima, Wash. IRA D. CARDIFF.

NEWS of the CHRISTIAN WORLD

Korean P.O.W.'s Maintain Faith

They Bear Christian Witness Despite Great Risk—Election Provides Full Freedom of Choice

PUSAN, KOREA, Aug. 9.—The American public has heard much of troubles in the United Nations' prisoner of war camps in Korea, but it probably knows little of the work being done in those camps by national and missionary chaplains. Women are not permitted in the camps. Today, however, this correspondent had a chance to view at fairly close range an outdoor worship service conducted at one of the camps by Harry J. Hill of the Presbyterian Mission and Kim Yun-chan, refugee Korean pastor from Pyengyang. A friendly colonel and I stood outside the barbed wire fence and listened as over 1,200 prisoners, seated in orderly fashion 150 feet inside, took part in the service, latest in a series held since daybreak. Music was provided by as fine a choir of male voices as one could hope to hear anywhere in Korea. Most of these men had been Christians before they were impressed into service by the invading Communists, and they surrendered to U.N. forces at the earliest opportunity.

Christians Maintain Their Witness

During the past two years thousands of the prisoners of war have studied in Bible institutes conducted in the camps by the chaplains. They have maintained their Christian witness often at the risk or loss of life itself. Now that the incorrigible Communists in the camps have been segregated, the Christian prisoners are asking that they be permitted to have their own church and Y.M.C.A. organizations and to move in a body to what it is hoped will eventually prove discharge centers. Many civilians who were mistakenly taken into custody by U.N. forces during the early months of hostilities when Communists were infiltrating into South Korea disguised as civilians have been given their freedom. The impact of Christian living on a concentrated scale within these camps, heretofore often dominated by Communists, will be written large in future histories of heroism.

Work Campers Prepare Site for Rehabilitation Center

A significant work camp will be operated Aug. 12-31 at Taejon, the large center halfway between Pusan and Seoul. Under the direction of Donald Payne of the Methodist Mission, campers will cooperate with Reuben Torrey, Jr., of the Presbyterian Mission in putting up the first buildings to house a center for rehabilitation of Korean amputees. (See The Christian Century for July 30, p. 885.) Korean college and university students and five or six amputees will pool their abilities and resources to help make possible initiation of the project this autumn. The center will occupy the site chosen for the interdenominational rural project which was interrupted by the Communist invasion. Plans for resumption of that project are under way.

Election Provided for Freedom of Choice

Although this correspondent and others see much to be desired in procedural matters in the Korean republic, they are far more impressed with the positive accomplishments of that young nation born during the travail of the war years. Observers cannot help feeling that a fresh reading of American history for the years immediately following the union of the 13 colonies into a federal government would be timely and pertinent. The large turn-out at the polls in the recent election and the enfranchisement of women as charter members of the electorate indicate a healthy interest in good government. Some eyebrows were raised when pre-election announcements were made on Sundays in the churches, urging that the ballot be used to combat communism. But there can be no question that the actual balloting was carried out in a manner to insure individual freedom of choice. In the preponderantly large rural areas, the name of Syngman Rhee still is, and probably always will be, synonymous with Korea's fight for freedom from oppression. It has been announced that inauguration ceremonies for Rhee and Ham Tae-yong, the new vice-president, will be held in Seoul. Ham is a Presbyterian minister, the president of Chosun Theological Seminary.

And So Forth

Stewart M. Robinson, chairman of the U. S. General Commission on Chaplains, has been on a two-week tour of Korea.

All mission and relief work in Korea has been radically affected by the recent rulings regarding monetary exchange, which are considered adverse and arbitrary. It is hoped that a more favorable rate of dollar exchange for relief and charitable purposes will soon be set up.

Rains of flood severity have come in the Seoul and central areas. At the same time, the rice fields between Taegu and Pusan are rapidly drying out, and serious drought threatens there.

Whether it is justified only time will tell, but there is again an air of optimism regarding a possible truce of sorts. However, the widespread conviction is that no truce that would leave Korea a semipermanent victim of vivisection can bring lasting peace. In the heart of many is the prayer that the "unknown quantity" referred to by Stewart Robinson—namely, the "hand of God in history"—may soon manifest itself in this land.

SUE COMSTOCK ADAMS.

Premiere New N.C.C. 'Moses' Films

On June 24 the National Council of Churches' broadcasting and films commission premiered its new 16 mm. "Moses" puppet films at a special showing at the Chicago Art Institute theater. Designed for use on television as well as in churches and schools, the series of three 14-minute films features the famous Mabel Beaton marionettes.

Tensions Mount In Jerusalem

Israel's Plan to Move Foreign Office to Holy City Renews the Debate on Internationalization

JERUSALEM, PALESTINE, Aug. 6.—The Holy Land continues in its historic pattern of confusion and tragedy. Because of her divided state, Palestine moves uneasily under the pressure of the great powers. Even the presidential campaign in the distant United States provokes discussion as to the pro-Arab or pro-Jewish sympathies of the candidates. Prospects of future loans and military grants of aid result in tensions. In the Hashemite Kingdom of Jordan, the United Nations Relief and Works Administration is shifting its plan of operation, reducing direct feeding projects to stress resettlement and integration of Palestine refugees into the local economy. While they are sensitive to the plight of these people, the Jordan authorities realize that U.N. integration projects represent an international sidestepping of the basic issue —return of the refugees to their homes, now occupied entirely by Jewish immigrants. In spite of his reported mental instability, King Talal of Jordan has seen more democratic action in his 11-month reign than there was during the entire reign of his father, the late King Abdullah. Jordan has followed the Egyptian lead in abolishing the titles and prerogatives of the beys and pashas, thus reducing the prestige of the tribal aristocracy. [Realizing that King Talal's schizophrenia was growing steadily worse, the Jordan parliament deposed him the week of Aug. 11, providing for the succession of his 17-year-old son Hussein.—THE EDITORS.]

Jordan Preserves Holy Places

Meanwhile, Jordan is scrupulously carrying out its stewardship of Christian holy places. No Christian power could have given a better account of itself in this regard than has this small Muslim country. Though it is pressed for funds, the old walled city of Jerusalem has kept its streets clean and orderly. Long-time residents say the old city is now in a better condition than in mandate days and puts to shame the state of the Jewish quarters just beyond the walls. Recent months have seen many violations of the border between Jordan and Israel. The U.N. truce supervision teams have been busy. A team officer remarked recently that the fact that they have succeeded in dissatisfying both sides is the best indication that they are doing a good job.

Israel Announces Move To Jerusadem

Highlighting political events hereabouts is Israel's announcement of its plan to move its ministry of foreign affairs to its section of Jerusalem. Actually, this is the first step toward consolidating most of Israel's ministries in what the Jews regard as their rightful capital. In his campaign for re-

HOW "CHRISTIAN" ARE THE CHRISTIAN CHURCHES?

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election last year, Israeli Prime Minister Ben Gurion pointed with pride to his government's efforts to "show the world that Jerusalem is a Jewish city" and expressed his appreciation of the Soviet Union's abandoning its stand for internationalization. Ben Gurion's position disregards the fact that in mandate days Jerusalem had the character of an international city, and that its present Jewishness has been brought about through the enforced departure of large segments of the Christian and Muslim population.

U.S. Maintains Its Stand For Internationalization

In the first presentation of U. S. views after the Israeli plan to move to Jerusalem was announced, the state department's memorandum said: "The government of the U. S. A. has adhered and continues to adhere to the policy that there should be a special international regime for Jerusalem. . . . Since the question of Jerusalem is still of international importance, the U. S. government believes that the United Nations should have an opportunity to reconsider the matter with a view to devising a status for Jerusalem which will satisfactorily preserve the interests of the world community and the states directly concerned." The memorandum ended with a request that the Israeli foreign office be not moved to Jerusalem.

Israel Calls Transfer An 'Internal' Affair

To this and similar requests from other nations the Israeli ministry for foreign affairs replied characteristically: "Transfer of the ministry of foreign affairs is an internal affair that will be carried out within Israel's borders without changing the existing situation in the Middle East." Israel's English-language, pro-Zionist, American-edited *Jerusalem Post* (named the *Palestine Post* under the mandate) lamented: "If the U. S. continues to believe that internationalization should be kept on the agenda of the U. N., that is a matter of regret; and the people of Israel can cling to the hope that wiser counsels will prevail in the long run, and that America will eventually change its attitude as other countries have done." In the Israeli sector of Jerusalem the municipal council was informed by the government that its area has now been doubled to 33,500 dunams and that it may now reckon its population at around 155,000. Meanwhile, the kingdom of Jordan was setting its own house in order by centralizing in Amman the government offices formerly located in Jerusalem. Incidentally, a visiting group of 37 Pentecostal clergymen from the U. S. and South Africa did their bit to seal Jerusalem's doom by saying publicly that while they felt sorry for the Arab refugees, the day of the Jews has come and "in the light of prophecy they [the Arabs] must make other arrangements."

And So Forth

At the end of this month A. Scott-Morrison completes his ministry at St. Andrew's, Church of Scotland parish in Israeli Jerusalem, and will return to his own country. The St. Andrew's congregation has been made up partly of a cross section of the Christian remnant in the new city, including members of many of the Eastern churches separated from their congregations in the old city.

A group of Finns belonging to a Christian association called "Lovers of the Old Testament" is establishing a small settlement in Galilee. According to K. E. Mattson, Helsinki industrialist who visited Israel in July, the group will manufacture prefabricated houses.

Thirty students from the Jesuit Institute for Bible Study in Rome spent several weeks in Jordan and Israel this summer.

E. E. Barnett, national Y.M.C.A. executive from the U. S., is to visit the Jordan and Israeli sections of Jerusalem this month to survey Y.M.C.A. activities.

Lewis Hoskins, executive secretary of the American Friends Service Committee, visited both parts of Palestine in mid-July. He inspected the relief work of the Friends in the old city of Acre and met with committees projecting the first international Quaker work camp in Israel. The camp is now under way.

Another recent visitor was M. T. Rankin, executive secretary of the Southern Baptist Foreign Mission Board, which is establishing a settlement in Israel.

AMERICAN CITIZEN.

Fellowship Threatened

With Flooding of Lands Imminent, Fort Berthold Indians Attend Camp

PARSHALL, N. D., Aug. 18.—The annual conference camp of members of the Congregational churches on the Fort Berthold Indian reservation in central North Dakota marked the 76th anniversary of the arrival of the first missionary in the area. He was C. L. Hall of the American Missionary Association (Congregational). The camp, held at Elbowoods Aug. 7-10, was largely attended. The spirit and ability of the people as demonstrated in the sessions were eloquent testimony to the work of the mission. All found the messages thought-provoking and uplifting. A note of pathos arose from the fact that the Garrison dam now being constructed in the area will flood the best lands of the reservation and so divide its districts that it is unlikely that many such fellowship meetings can be held in the future.

Methodist Youth Hold Work Camp

Under the leadership of Harold Huff, who heads the North Dakota Methodist conference's department of rural church work, a group of Methodist young people have taken part in a work camp in the northwestern part of the state this summer. They have conducted community surveys, held religious education classes and helped in church repair and renovation.

North Dakota Congregationalists Call State Minister

The Congregational Christian conference of North Dakota has a new state minister. He is Edward S. Treat, formerly associate state minister of the Vermont Congregational Christian conference. He and his family are moving to Fargo and he will take up his new duties this month.

AMEL WHITWER.

Advance Plans For Evanston

World Council Executive Committee at Meeting in Denmark Considers Introductory Pamphlets

NYKÖBING-FALSTER, DENMARK, Aug. 14.—Plans for representation of the churches at the next Assembly of the World Council of Churches, to be held in Evanston, Ill., U.S.A., in 1954, were worked out at the council's executive meeting here this week at the residence of Danish Bishop Högsbro. Under the chairmanship of Bishop Bell of Chichester, the committee considered recommendations from the conference held earlier this month at Marielyst, Denmark, by the council's study department committee and officers of preparatory commissions for the Assembly. It agreed that the preparatory commissions for the main theme, "The Crucified (and Risen) Lord—the Hope of the World," should be asked to help correlate with that theme the work of the preparatory commissions for the subsidiary themes.

Chairmen of the commissions for the subsidiary themes were named as follows: evangelism, Canon Theodore Wedel of Washington, D.C.; social questions, Prof. John C. Bennett of New York city and C. L. Patijn of the Netherlands; international affairs, Kenneth G. Grubb of Great Britain; intergroup relations, Roswell Barnes of New York city; the laity, Prof. Hendrik Kraemer of the Netherlands, director of the Ecumenical Institute.

Solicit Support for Program

The study conference at Marielyst had given final shape to the series of introductory pamphlets for the Evanston Assembly dealing with a vast range of vital problems confronting the churches in their witness to the contemporary world. The pamphlets are designed to set forth the character of the Assembly program as one which approaches all problems in the light of the Christian hope and seeks to draw the churches throughout the world together so that they can think through these problems in common and map out coordinated policies. The conference here discussed ways to bring these subjects to the attention of the rank and file of church members in order to insure widest cooperation in support of the study program.

Adopt Statement on Refugees

The committee approved a statement on the church and European refugees submitted for the department of interchurch aid and service to refugees by its director, Robert C. Mackie. Recalling that more than 100,000 homeless people have already been aided in migration to new countries by the World Council and Church World Service, the statement refutes the prevalent assumption that with the conclusion of the International Refugee Organization's operations the refugee problem is at an end. The refugee service now works in close liaison with G. J. van Heuven Goedhart, U.N. high commissioner for refugees, and with the provisional intergovernmental committee for the movement of migrants from Europe. Along with the Lutheran

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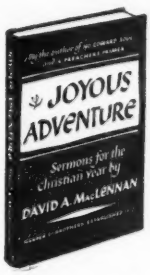

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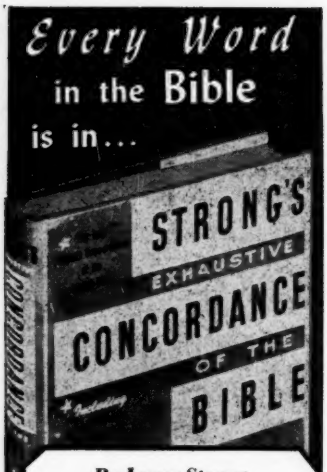

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World Federation, the National Catholic Welfare Conference and the American Joint Distribution Committee (Jewish), it played a prominent part in negotiations which led to the grant by the Ford Foundation of $2.9 million to the high commissioner for refugee aid.

Since such a high proportion of the final "hard core" of displaced persons is made up of Orthodox, the World Council has accepted responsibility for people in this most difficult category. With the assistance of the council's staff, the European churches are now caring for hundreds of the aged and sick. The council has also accepted responsibility for the 130-odd refugees still in the Philippines and for several thousand left behind in Shanghai. For the latter, it has set up an aid center in Hongkong in cooperation with the Lutheran World Federation.

The statement points out that 250,000 of the original displaced persons remain in their countries of first asylum. To help them, the council's refugee service supports with salaries and supplies 160 pastors and priests. Its staff is far too small for the new tasks it has undertaken. For its total program, the service is trying to get along on the annual budget of $400,000 contributed by the member churches. It can obtain funds from other sources only if it can show that it is already spending money on some particular service—for instance, on loans for migration. Obviously, it is essential that the gifts from the churches should continue.

Report on Staff Visits

During its meeting the executive committee heard from W. A. Visser 't Hooft, general secretary of the World Council, reports on the visits made by himself and his colleagues to member and other churches throughout the world. Rajah Manikam, secretary for East Asia of the World and International Missionary councils, had noted encouraging evidence of Christian life in the churches of India, Indonesia, Malaya, Hongkong, Japan and Korea. This was true not only among churches with strong membership, but also among those which constitute but a small minority in their countries. Describing his own visits to churches in South Africa and Ethiopia, Dr. Visser 't Hooft said that one of the most hopeful evidences of the usefulness of the ecumenical movement he observed was the way in which leaders of Afrikaans- and English-speaking and of Bantu churches in South Africa frankly discussed their problems and expressed a desire to promote deeper understanding of them on the part of churches in other countries.

Reports were also given of the visit to Japan of Franklin C. Fry of the U. S. and his attendance at the opening of the Japan Christian University; of Marc Boegner to South Africa; and of Dominique Micheli of the department of interchurch aid and service to refugees to the churches of Hungary and Czechoslovakia.

Worship in Local Church

On Aug. 12 members of the committee were guests of Count Reventlow, governor of the province of Lolland and Falster, at an evening reception. Count Reventlow welcomed the visitors to Denmark, which he said is acutely aware of the disturbed state of the world, and expressed Denmark's appreciation of the World Council's worldwide work in the cause of Christian reconciliation.

As the sessions ended, the committee members joined the local congregation of Nyköbing Church in an evening service at which the preachers were Marc Boegner (French Reformed), Metropolitan Juhanon (Mar Thoma Syrian Orthodox Church of India) and Henry Smith Leiper (Congregational Christian, U.S.A.).

BERNARD CAUSTON.

Pass on E.U.B. Requests

Denomination's Board of Education Hears Convention Reports

ST. MARY'S, OHIO, July 23.—Immediately following the Evangelical United Brethren quadrennial convention on Christian education and evangelism, held here last week (see The Christian Century for Aug. 13, p. 930), the denomination's Board of Christian Education met in biennial session. From 20 groups of Christian educators from 30 annual conferences and mission areas it heard requests for advances in standards, programs and audiovisual materials. The 100 board members also received recommendations from the convention which had just closed with over 1,000 delegates attending. All these recommendations were referred to the proper committees. After the committees had studied the proposals they reported back to the board.

Out of the reports came a recommendation that a constitution be developed for a young adult fellowship. The board approved devising a standard for measuring progress in Sunday schools year by year, development of courses for intermediate camps, and establishment of regional children's laboratory schools next year in California, Ohio and Pennsylvania. It also approved preparation of a questionnaire on student Christian activities and projects on E.U.B. campuses. Exploration is to be made of the relationship of student Christian organizations to the denomination's youth fellowship.

Offering Aids Colleges

Progress in the denomination's "strengthen the Sunday school" campaign was noted during the board meeting. It was revealed that the College-Seminary Day offering taken for the first time last September totaled $93,000. The department of leadership education reported that credits issued in connection with its courses last year totaled 9,277, an increase of 1,038 over the previous year.

Torrey A. Kaatz, president of the denomination's brotherhood, reported that there are now 1,205 active men's groups in the church, with 33,131 members. Men of the denomination have raised $19,000 for a new building for the St. Petersburg, Fla., mission, besides contributing to many annual conference projects. In preparation now are commitment cards calling men to daily prayer and Bible reading, to a definite program of Christian stewardship, to loyalty to the regular services of the church, and to a prayerful attempt to win at least one other person to Christ and the church. It is hoped that 50,000 men will pledge themselves to this program by signing the commitment cards. RAYMOND M. VEH.

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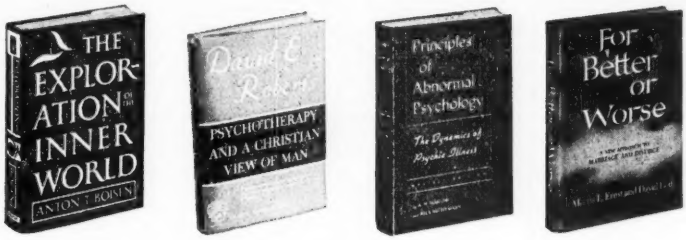
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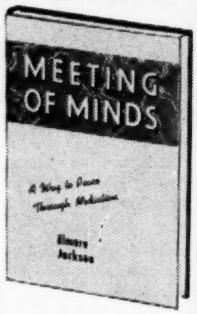

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Germans Urge Reconciliation

Disturbed by New Tensions, Brandenburg Synod in Extraordinary Session Speaks Out on Restraints

BERLIN, Aug. 14.—Summertime in Germany has become the season of public Christian witness. A country once opposed to religious mass meetings (terming them a typically "American forcing of the Holy Spirit") has been driven by 20 years of police state crisis to appreciate the values of huge open-air gatherings. The massive audiences of the lay *Kirchentag* at Essen in 1950 and at Berlin in 1951 proved to be "congregations," not mass meetings, as did the 40,000 worshipers who gathered in the Hannover stadium on Aug. 3 this year to conclude the Lutheran World Federation session.

Great as was the importance of the Hannover conference and of its postlude held in East and West Berlin Aug. 4-7 for those denied interzone passes by the East German government; great as will be the importance of the Stuttgart *Kirchentag* Aug. 27-31 and of the parallel meeting for the isolated East Germans in East and West Berlin and throughout the Soviet zone on Aug. 31, one other meeting in August must not be overlooked, for it was Christian witness at the grass roots, at parish-level grips with totalitarianism.

Called in Face of Crisis

This meeting was the extraordinary session of the provincial synod of Brandenburg mark, of which Berlin is a part. It met Aug. 9-10 at historic St. Peter's Church in the Soviet sector of Berlin. Normally the synod convenes every two years, its next regular meeting being due in November. However, the church crisis has so intensified since the Allied foreign ministers signed the General Contract with West Germany in May that an emergency session was deemed imperative. Already West Berliners are forbidden entry to the Soviet zone except by hard-to-get special permission. On the one hand, the church leadership must without delay formulate plans for maintaining unity and legal administration in the event the iron curtain falls for good between Soviet Germany and West Berlin. On the other, it must provide counsel for pastors and congregations in view of the new Moscow-dictated policy of suppressing church activity.

At the meeting, 232 delegates representing every local synod in this strategic province heard their bishop, Otto Dibelius, declare in his opening report on the state of the church: "In the West, there has never been ground for complaint. In the East, however, the relations of church and state have from the beginning been a matter of concern, not because the church was reactionary but because the state took as its foundation a Marxian ideology which is irreconcilable with the gospel of Jesus."

Dibelius Reviews Events

Bishop Dibelius then sketched the recent past. The church spoke out on the occasion of the East German elections of May 5, 1949, he recalled, when the state attempted to oust the lawful church administration and substitute hand-picked "progressive" clergymen. This failed, as did the attempt to drive a wedge between bishop and people when the Soviet-controlled press attacked Bishop Dibelius for his preaching tour in America. An attitude of mildness, even of courtship, characterized the months during which the Allies were negotiating with Bonn on a general peace contract. The hope then was, Dibelius declared, to enlist the church against the peace contract.

But once the contractual agreement was signed the mask fell away. Open-air meetings and summer camps for youth and other church groups were widely forbidden, sometimes even when they were to be held on church property. Passes and special trains to Hannover and Stuttgart were canceled. Over 1,000 parishes are without pastors in an area which contains 16 million Evangelicals—more Protestants than in all other countries behind the iron curtain. Theological education under the sole control of the church no longer exists in East Germany, and ministerial candidates who are being trained in West Berlin and West Germany are being forbidden to take charges in their native East Germany. Now Soviet-sponsored press releases threaten seizure of all church social agencies and hospitals.

Repudiates Propaganda

At least two East German government officials sat in the gallery throughout the synod and heard the bishop's speech. "The church in the Saar," Dibelius continued, "is still a part of the Evangelical Church in the Rhineland. It can never be otherwise in Berlin-Brandenburg. A pastor from the West and a pastor from the East are children of the same Spirit. We cannot designate everything that lies outside the Soviet zone as 'enemy country,' least of all our brothers in the Federal Republic." (When Prime Minister Otto Grotewohl was saying farewell to Dibelius after their conversation on July 25, the East German official referred to West Germany as "enemy territory.")

Several churchmen followed the bishop to give factual reports from the viewpoints of youth work and ministerial training and to tell of police intrusion in parish life.

What Can the Church Do?

After the presentation of problems on Saturday afternoon, the question "What shall the church do?" was referred to special committees which met that evening. The next day, Sunday, was spent in hearing and discussing the actions recommended by the committees.

As chairman of the general committee, Prof. Heinrich Vogel had prepared a draft of an official public utterance by the synod. It became the center of a lively debate. Vogel, a brilliant young poet-preacher, teaches theology in both East and West Berlin. Some supported his draft as written, but the majority felt it was too ornate and dramatic. One layman objected to the words "lies and thirst for power." "Let the facts speak starkly for themselves," he counseled.

General Superintendent Jacob of Cottbus in the Soviet zone swung the tide in favor of redrafting. Dr. Jacob, who teaches a weekly Bible class which averages 1,000 attendants, observed that such sentences as "No power in the world shall separate

the congregation from its Lord, nor suffering nor even death," would impress "our helpless and broken congregations" as merely pathetic. He argued that an entreaty to the state was not the objective; that had been done often enough. What was needed was a simple, direct word which could be brought to the people as a part of divine worship.

Vogel replied that it is true that words are often husks. "Where the word 'state' is written, it already means 'decay,'" he said. "But the Bible says we may have faith that through God's grace our word is not an empty husk."

'Like a Grain of Corn'

When the division of minds was at its height, a dramatic thing happened. A farmer stood up, his face lined by toil and bronzed by sun and wind. "I have just come from the grain fields," he began. "I hated to leave for we are in the midst of harvest, but my church comes first." Then he spoke of a grain of corn, how little it is, but when man plants it God does a wonderful miracle and gives the world food. "Let us have unity before the world," he said. "Out of thankfulness let us plant the seed and trust the Creator."

The draft of a new utterance was prepared during a two-hour recess. It was adopted with profound religious feeling and a deep sense of fraternity. Three abstained because of confused minds; two voted negatively—one because of his uncritical political affiliation to the East, the other because the church did not ally itself with the West. Following the meeting, for the first time in German journalism, the full text of a church pronouncement was carried in the daily press.

An Appeal for Reconciliation

The synod's proclamation opens with this sentence: "The disastrous political cleavage of the world and of our fatherland threatens increasingly the unity of our church and its freedom to fulfill its responsibilities, while the frightened men of our day, disinherited, harassed by problems of conscience, helpless and deluded, need nothing so much as the gospel, which alone saves and brings freedom and mercy."

Then follows affirmation of the role of the church in reconciliation even in a world where nations stand helplessly opposed to each other. "When the government of the German Democratic Republic [East] undertakes measures which make difficult the bridge-building function of the church, we appeal that our task be not so hindered."

The statement reminds the governments of both East and West that the postwar responsibility is theirs because of their demand for Germany's unconditional surrender. "Do not debase the words peace, freedom and unity to empty phrases," it says. "What is needed is not war preparation, but some venture for peace."

The synod concluded its message by authorizing the church administration to make new approaches to the East German government regarding travel passes for church officials, freedom for the religious education of youth, protection of youth from a propaganda of hate, an end of rifle practice for children, permission for retreats and public open-air services, provision for ministerial training, and employment of theological students and deaconesses who have been compelled to obtain their training in the West.

Although the East zone newspapers were given press releases, no mention of the synod and its proclamation has so far been made by any Soviet-controlled publication.

EWART E. TURNER.

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At the close of the annual "blossom bazaar" sponsored by St. Peter's Episcopal Church, Perth Amboy, N. J., parishioners and friends presented to Rector George H. Boyd and his family a new automobile. The gift was a token of appreciation for the ministry of a man who has been described even by members of other faiths as the "most beloved clergyman in Perth Amboy." At St. Peter's, oldest Episcopal church in the state, people of diverse racial, economic, cultural and national backgrounds worship together.

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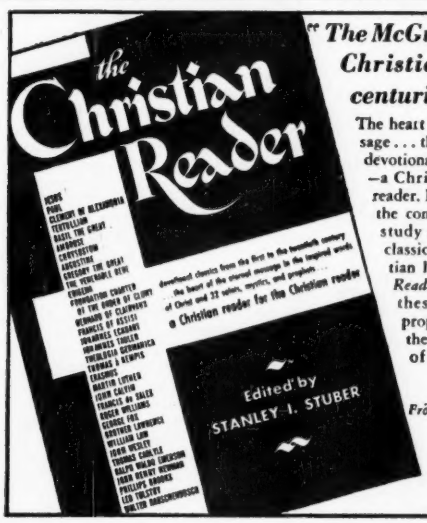

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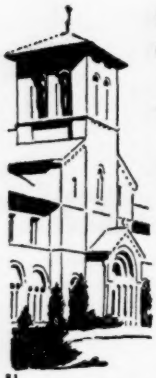

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Minahasans Make Visitors Welcome

Missions Representatives Find None of the Anti-White Feeling Often Met Elsewhere in Southeast Asia

BANDUNG, INDONESIA, July 5.—With Hugh Bousman, associate general secretary of the Philippine Federation of Christian Churches and director of that body's audio-visual aid department, this correspondent spent some time a few weeks ago visiting congregations of the Protestant Church of Minahasa. We went at the church's invitation. Pastors and veteran church leaders told us that we were the first Americans ever to visit them in an official capacity. Everywhere, throngs crowded the churches and temporary buildings to hear our evangelistic messages and ecumenical greetings. The welcome reflected none of the antiwhite hostility present in many parts of southeastern Asia. Laymen and pastors alike showed intense interest in the evangelistic use of the visual aids which Mr. Bousman demonstrated. They have requested further instruction in the production and use of "flannel graphs" and the gift or loan of films and filmstrips.

Seek to Rebuild Destroyed Minahasan Churches

The largest church structures in the Minahasa area were destroyed by Allied bombing toward the end of the war. One of these was the church at Tondano, completed after 20 years' labor in 1863. It could seat 3,000 worshipers and was said to be the largest in all Indonesia. In requesting financial assistance for rebuilding from America, the church at Tondano stated expressly that it was not asking for political reasons, but as church to church. On the site of the destroyed church at Menado, the capital, the governor, a Roman Catholic Dutchman, in 1948 erected a bold, unaesthetic concrete monument, in the shadow of which the congregation is now rebuilding its church.

Various Sects Confuse Christian Witness

Several varieties of Pentecostal sects have begun work in Ambon and Minahasa. Among them are the Assemblies of God of Springfield, Mo., and of Nyak, N. Y. In Amurang, a pastor asked us: "Are all the Christians in America like these people? They are the only American Protestants we have ever seen, so we naturally decided that all of you are more interested in splitting than in strengthening your church." The Pentecostals create tensions by emphasizing the importance of immersion for salvation and the necessity of receiving the "gift of the Holy Spirit." Their evangelization is marked by emotional demonstrations foreign to the character of the Reformed faith.

Seventh-day Adventists Work in Minahasa

Confusion has also been caused in the area by the Seventh-day Adventists, who bring in their peculiar teachings regarding the Sabbath. More than half the Adventist strength in Indonesia—about 4,800 persons—is among the 480,000 Minahasans, more than two-thirds of whom are Protestant. The work of the Adventists has been most successful where the other Protestant missions have already changed the customs and thinking of the people. They maintain a school on the outskirts of Kawankoan, and are now erecting modern buildings to house their 120 boarding students. Explained the architect-engineer of the school: "We can influence the boarding students more completely than the day pupils." Recently 14 students in the school were baptized.

Adventists Publish Hymnal

The Seventh-day Adventist Church has published a new hymnal, *Ketjapi Sion*, which is a potential contribution to the art of Protestant worship in Indonesia. It improves on previous editions by printing both words and music for most of the hymns; earlier hymnals gave the notes only according to a "number" system. An Indonesian teacher and student of the nation's poetry assures this correspondent that the hymnal's translations into Indonesian are excellent. This sets it apart from certain other recent hymnals which are said to be written in "Chinese Malay" or to show a strong Dutch influence. It is doubtful, however, that the book will be much used outside the Adventist church. For one thing, the price is prohibitive for most Christians. For another, the American revivalist influence is very strong in the hymnal, and the lilting quality of many of these tunes is strange to most Indonesian ears, accustomed as they are to the measured tempo of Dutch church music. It would seem that the ecumenically minded churches of Indonesia ought to appoint a permanent committee, made up of both musicians and poets, to be responsible for preparation and perpetual revision of a national hymnal. Successful ventures of this sort in China, Japan and India set a precedent.

Dutch May Aid Churches In Indonesia

The Netherlands government at the Hague has proposed to donate 3.3 million guilders (about $800,000) to the Protestant Church in Indonesia, which is made up of the four bodies that once constituted the established church but since 1950 have been self-supporting. In that year the Indonesian government and church leaders agreed to a settlement of 10 million rupiahs on the church. Since this sum also equals about $800,000, the Dutch gift would match that of the Indonesian government. More than two-thirds of the Dutch contribution would go to support the clergy, who under the colonial government were regarded as civil servants

Unable to Clear Title to Site For Joint Seminary

Shortly after the war the autonomous church bodies of eastern Indonesia agreed to establish a single theological school to serve their common needs, and decided upon Makassar, capital of the state of East Indonesia, as the site. Dutch mission boards agreed to provide funds for purchase of grounds; American boards, funds for erection of buildings. Thus far, the cooperating American agencies have contributed $87,-

000. Meanwhile, because of temporary difficulties connected with obtaining a site and erecting a plant in Makassar, the institution was started in So'e, in Timor, with 60 students enrolled—many of them married and the fathers of children. It has been in operation now for three years, offering a four-year course to students who have completed around nine years of prior schooling. It has a Dutch faculty but instruction is in the Indonesian language. Now plans to remove part or all of the student body to the site originally chosen at Makassar have had to be postponed again, since the institution's board of curators has been unable to secure title to the desired land. Even after the board has secured title, it will have to arrange for squatters on the land to be moved, and to pay for their moving. Only then will it be possible to commence work on the buildings, for which plans have already been drawn.

Invitation to Youth Group Is Sign of Reconciliation

The synod of the South Moluccan Protestant Church has invited the M.P.K.O., which federates the youth movements of some 30 church bodies in Indonesia, to meet in Ambon this year, and has set aside 50,000 rupiahs to cover the cost of playing host. That it has done so illustrates the possibility of reconciliation among Christians. For during the rebellion against the Indonesian government by the Republic of the South Moluccas, the M.P.K.O. adopted a strong resolution condemning the revolution and placing itself on the side of the government in its efforts to quell the revolt.

Indonesian Christian Women Seek Ecumenical Contacts

The women's organization of the Protestant Church of Minahasa, which has branches in 435 local congregations, has invited ecumenical contacts with Christian women's groups in other lands. "We are completely isolated, and would particularly appreciate entering into contact with our sisters in the United States, the Philippines and Japan," says Mrs. M. A. Wenas, chairman. That Mrs. Wenas included Japan in her list reflects genuine Christian forgiveness, for many of the Minahasan cities were almost totally destroyed during the war, first by the Japanese and later by the Allies in an effort to rout out the Japanese occupiers. The Minahasan women's organization carries on an intensive program of social work. It operates homes for orphans, for the aged and for delinquent children.

Indonesia Resents Australian 'Meddling' in Irian

Indonesia is determined that Irian shall be incorporated into the republic; Holland is equally determined to retain possession of that portion of New Guinea. There is mounting resentment in this country over what is considered Australia's "meddling" in the matter. A recent editorial note in an Australian journal illustrates why this resentment arises: "Anglo-American inclination is to keep Indonesia quiet. . . . [But] loss of Irian would bring Indonesia, already too deeply penetrated into New Guinea, too close for Australia's liking. Australia appeals to America to help in keeping the Reds out of New Guinea. The simplest and best solution for everyone would be for the Netherlands, with Anglo-American approval, to reoccupy this unstable, useless, mischief-making state of Indonesia." People here point out that Stalin could use the same words in urging that America be given back to the Indians!

And So Forth

Near Malang, in East Java, a Buddhist woman preacher has appeared proclaiming

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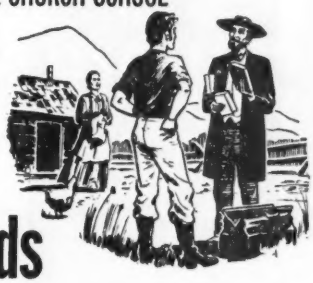

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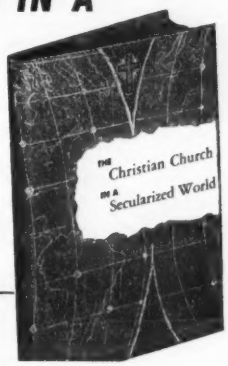

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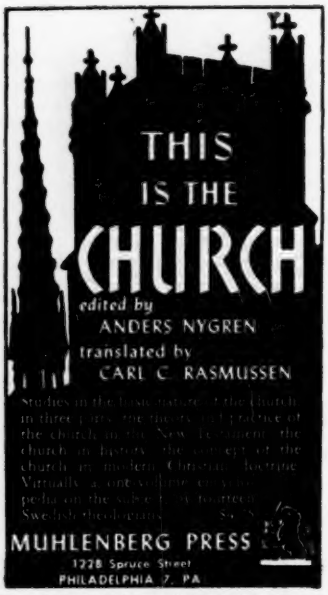

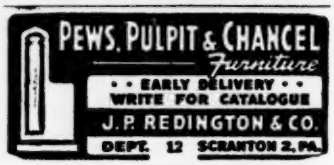

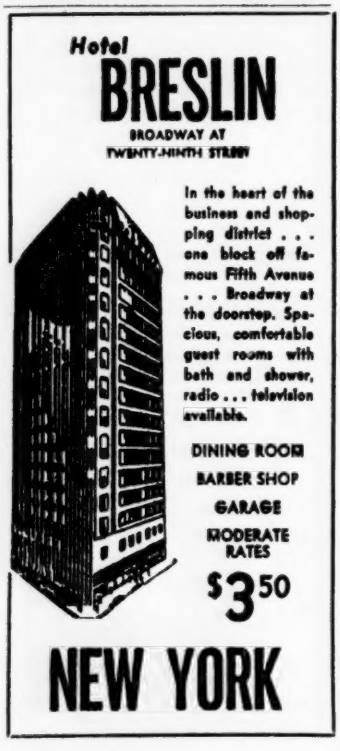
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the end of the world and offering to save from disaster all who will remit to her 5.05 rupiahs (about 45 cents). She claims to have established atop Kawi mountain a camp with angels and gods to accompany the followers of Buddha on their trek to heaven. Some people have sold their lands and cattle in the belief that with the end of the world so near they will no longer need them.

Missionary allocations by the Dutch Reformed Church for the small, relatively unpopulated territory of Irian (see above) constitute 23 per cent of the total the church is spending on work in the whole of the former Dutch East Indies.

WINBURN T. THOMAS.

Women Ministers Meet

Twelve Denominations Are Represented at 33rd Assembly of Association

SPRING ARBOR, MICH., Aug. 8.—Seventeen states and 12 denominations were represented at the 33rd assembly of the American Association of Women Ministers held here this week. Co-hostesses were Margaret F. Nash of Moorestown, Mich., and Evea Rensberry of the Free Methodist Junior College at Spring Harbor.

In a report on the ecclesiastical status of women, Hazel E. Foster of Morehouse College, Atlanta, chairman of the association's research committee, reviewed the situation in the United States and abroad. Her report revealed painstaking study. Hilda L. Ives of Portland, Me., gave an address on "Jesus in Rural Galilee" and conducted a workshop on rural work which proved valuable to the many women pastors who serve rural areas. Marie Wells Clapp of Connecticut presented an illuminating address on the place of women in the Old Testament. An evangelistic sermon was given by Anna E. McGhie of Wilmore, Ky., veteran of three world missionary tours and of long service in the U. S. Religious work on the college campus was presented by Clara C. Wood of Missoula, Mont., who with her husband conducts the school of religion connected with the University of Montana. Mrs. Wood is vice-president of the association.

Urges Spiritual Action

In the presidential address Clara V. Gibbs of Kalamazoo, Mich., appealed for women to assert their spiritual power in this time of crisis in world history. Title of the address was Isaiah's call, "Rise Up, Ye Idle Women." Florence Teed of Ann Arbor, Mich., pointed out that preaching should be such as to enable its hearers to adjust to all life's situations, including joy and pain. Mrs. B. M. Richardson of Iowa described her recent visit to Palestine, and Floretta Vanderbilt of Ohio dealt with hobbies, illustrating her points with amateur paintings.

"Friendship with Jesus" was the theme of the vesper services conducted each day by Olive P. Knapp of Freesoil, Mich. Periods of corporate silence and meditation were led by this correspondent, founder of the association. Noel V. Collins of Chicago, Christina McDonald of Iowa and other Negro women ministers contributed much to the spirit of the assembly by their musical and devotional leadership.

Commends Mrs. Uemura

The association voted to give full cooperation to Mrs. Tamaki Uemari of Japan in her labors for the moral welfare of the Japanese people and of the American soldiers stationed in her country, to uphold an equal standard of morals for men and women, and to oppose the liquor traffic in all its forms as a menace to moral and spiritual life. Mrs. Clara V. Gibbs was re-elected president of the organization. The *Woman's Pulpit*, edited by Florence R. Jardine of Letts, Iowa, will carry excerpts of assembly proceedings, along with a full report of the committee on the ecclesiastical status of women. The assembly accepted an invitation from New England members to hold its 1953 meeting there.

In the memorial service which closed the sessions, three women were made memorial members of the association: Ida B. Wise Smith, long a member of the organization; Lida M. Herrick, a charter member; and Mrs. Helen E. Springer, who many times presented the gospel message in Africa along with her husband, Retired Methodist Bishop John M. Springer. After Inah G. Stout of Minnesota had spoken on the scriptural words "in remembrance," she and Margaret F. Nash of Michigan administered communion.

M. MADELINE SOUTHARD.

The Church Roll

Alberto Rembao, research consultant to the National Council of Churches' Committee on Cooperation in Latin America, was guest of the Puerto Rican government at the celebration late in July of the founding of the Puerto Rican commonwealth.

Galen E. Russell, for nine years pastor of the Southport, Conn., Congregational Church, has been named pastor of the Tokyo Union Church in Japan. Interdenominational, interracial and international, the church serves the English-speaking community in Tokyo; it is affiliated with the National Council of Churches' joint department for American communities overseas.

Arthur D. Gray of Chicago has been elected president of Talladega College, founded in 1867 by the Congregational Board of Home Missions' American missionary association division as the first Negro college to be chartered in Alabama. Dr. Gray, an alumnus of Talladega and the Chicago Theological Seminary, has been pastor of the Church of the Good Shepherd (Congregational) in Chicago since 1944. He is also chairman of the Congregational Christian General Council's executive committee.

Recent deaths in the field of religion: William R. Leete, for many years a missionary for the American Board of Commissioners for Foreign Missions in China, where he served as principal of the Kuling American School and later as a department head at Nanking Theological Seminary, on July 18, at the age of 66. . . . George Albert Simons, clergyman, lecturer and writer who headed various Methodist missions to Russia before and after World War I, in Brooklyn, Aug. 2, at the age of 78. . . . Arthur Shearly Cripps, missionary-poet

who gave all his property to Africans and lived in poverty while serving them over a 51-year period, in Southern Rhodesia, at the age of 83. . . . M. E. Dodd, author of many religious books and crusading pastor of First Baptist Church, Shreveport, La., from 1912 until his retirement in 1950, in Long Beach, Calif., Aug. 6, at the age of 73. Dr. Dodd was president of the Southern Baptist Convention 1933-35 and since 1934 had been a member of the executive committee of the Baptist World Alliance. Since his retirement he had conducted many revivals. In July of this year he had gone to California to serve as supply pastor of First Baptist Church, Glendale. . . . Samuel I. Graham, for 29 years a Presbyterian, U.S.A., educational and agricultural missionary in Brazil, in the crash of a commercial airliner on Aug. 12, at the age of 59. . . . J. Frank Norris, widely known fundamentalist Baptist pastor often at odds with his fellow Baptist leaders, in Keystone Heights, Fla., on Aug. 21, at the age of 74. Dr. Norris, who was a leader in organization of the Fundamentalist Baptist Churches in 1937, was for years pastor of two churches 1,300 miles apart—one in Fort Worth and the other in Detroit.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Captive City (UA) Joan Camden, John Forsythe. *Melodrama.* Small-city editor discovers local tie-in with crime syndicate, pursues efforts to bring facts into open despite threats, reluctance of "respectable" elements to cooperate out of fear or self-interest. In brief appearance, Senator Kefauver points the moral. *Honestly handled,* unpretentious film avoids extraneous violence and heroics, manages to say some important things about civic expediency. **M,Y**

Olympic Elk (RKO; Disney) *Documentary* goes with herd of elk on Olympic peninsula through a summer during which they seek high grazing grounds, go through rigors of mating season as autumn storms impend, start trek to lower slopes. Another in the remarkable Disney "True-Life Adventure" series of nature films in color. (Among previous entries: "Beaver Valley," "Seal Island.") Although it has been showing for some months, *it should not be missed.* **M,Y,C**

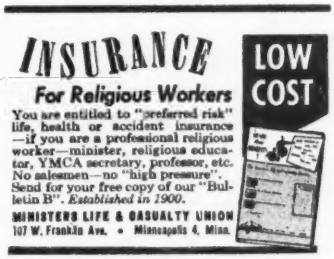
The Story of Robin Hood (RKO; Disney) James Hayter, Martita Hunt, Joan Rice, Richard Todd. *Melodrama.* The familiar legend photographed in Sherwood setting, with British cast. Painstakingly set and produced, presented with *spirit, color and humor.* **M,Y,C**

Water Birds (RKO; Disney) *Documentary.* Latest in "True-Life Adventure" series presents stages in lives of various kinds of waterfowl. Amazingly close-up, revealing shots in color reveal unique bird habits, while imaginatively synchronized musical background adds to effect. Film is result of cooperation among the distributing studio, the Audubon Society, the Denver Museum of Natural History and various photographers whose incredible skill and patience are evident. A *delightful* nature film. **M,Y,C**

BEST CURRENT FILMS

For Family: An American in Paris, Belles on Their Toes, The Emperor's Nightingale, The Greatest Show on Earth, Ivory Hunters, The Magic Garden, The Man in the White Suit, Navajo, No Highway in the Sky, The Pride of St. Louis.

For Mature Audience: The African Queen, Decision Before Dawn, God Needs Men, Kangaroo, The Lavender Hill Mob, Murder in the Cathedral, Pat and Mike, Oliver Twist, Quo Vadis, The Red Badge of Courage, The River, Viva Zapata! 9-3-52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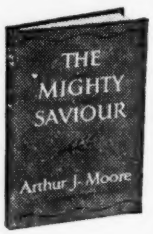

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